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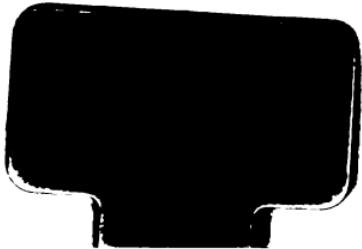
**HOMER
ODYSSEY I**

J. BOND M.A.
AND
A. S. WALPOLE M.A.

BOOKS 9



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HOMER'S ODYSSEY.

BOOK I.



HOMER'S ODYSSEY.

BOOK I.

Edited for the Use of Schools.

BY

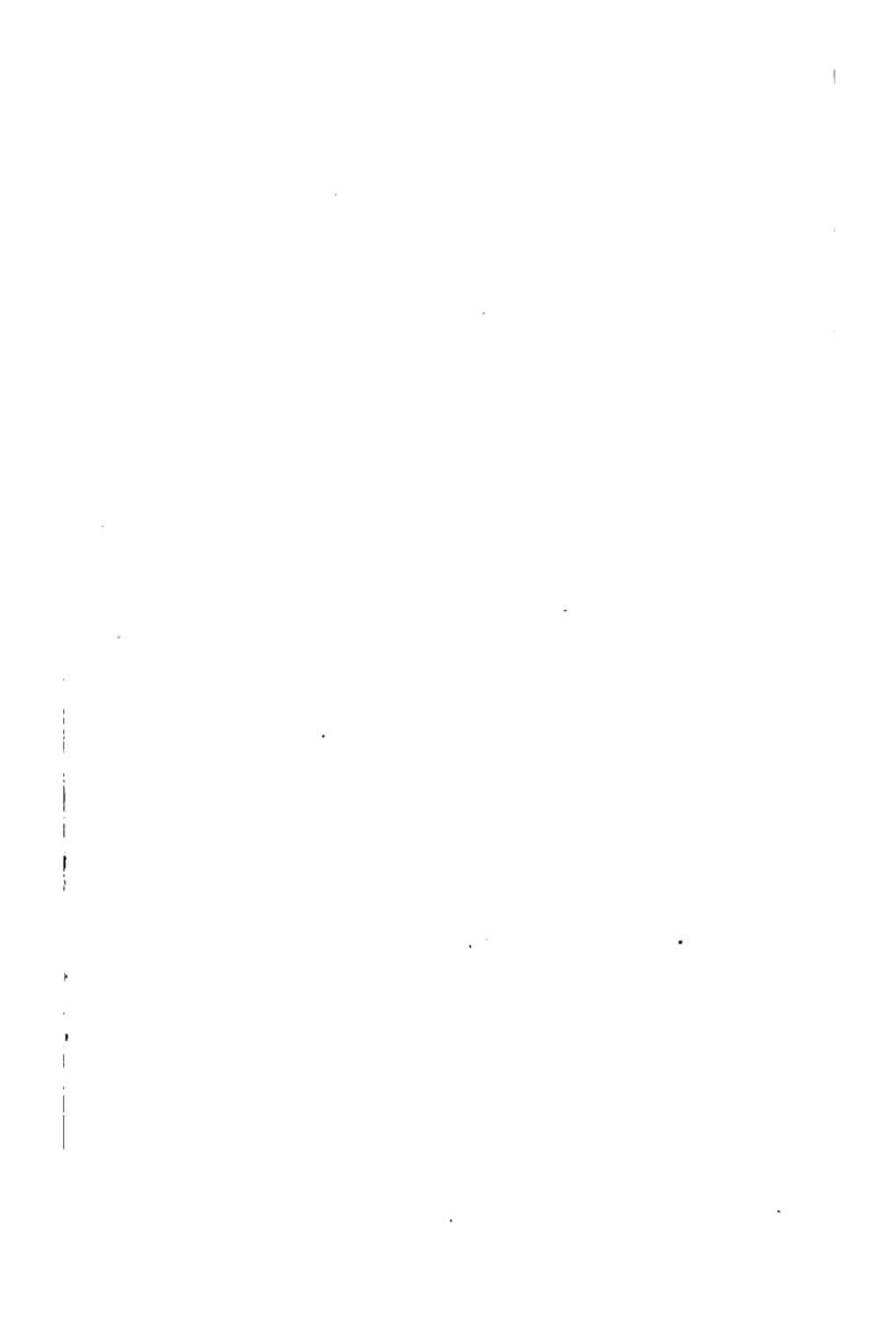
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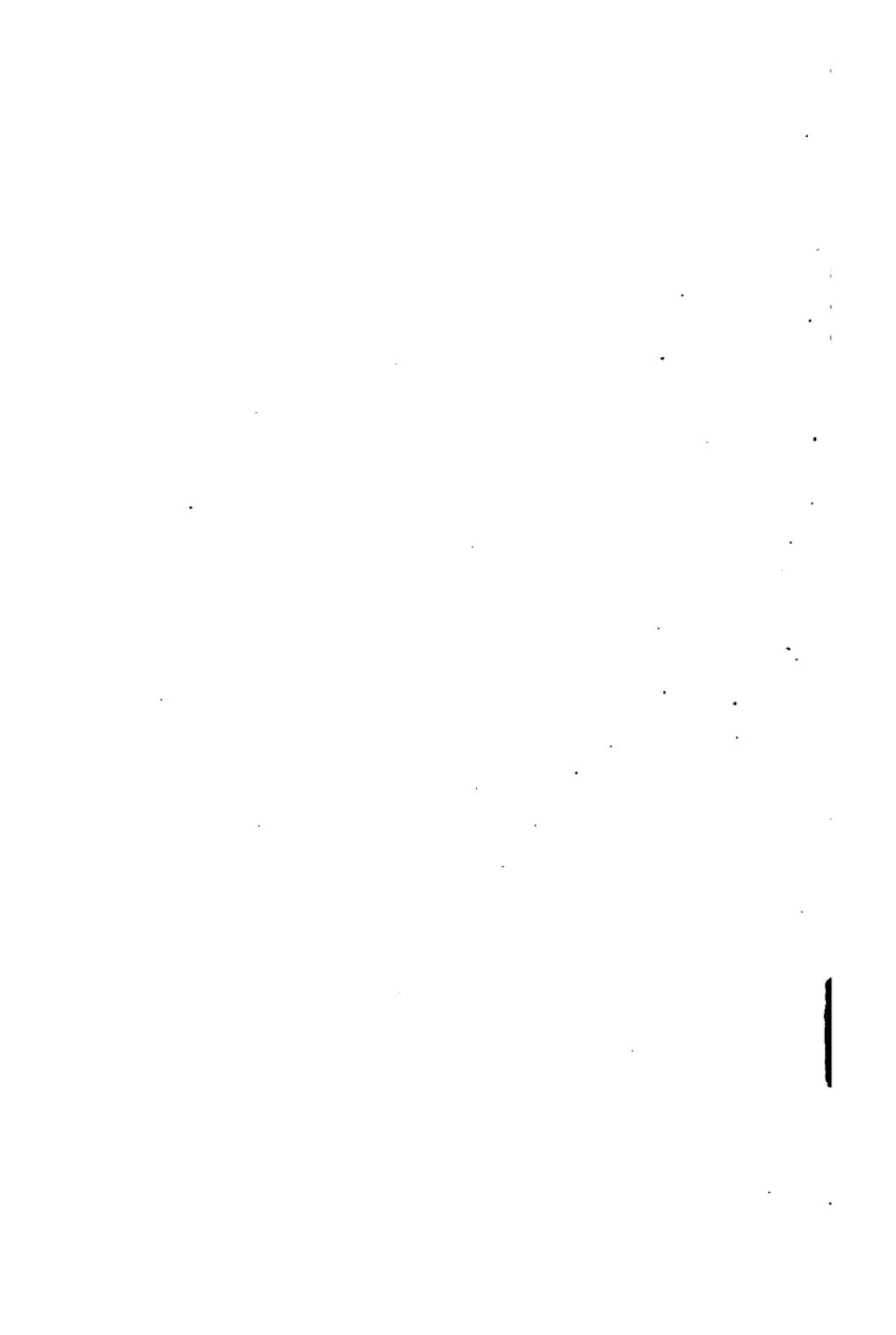
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PREFACE.

THE text of the present little edition is practically that of Dr. J. La Roche (Leipzig, 1867). The usual helps have been freely used, but above all the commentary of K. F. Ameis, 7th edition, revised by Dr. C. Hentze, with its invaluable critical appendix, and the Homeric Lexicon of Dr. G. Autenrieth (Leipzig, 3rd edition). The notes in square brackets are intended for more advanced students. The illustrations, taken from Dr. Keep's translation of Autenrieth's Lexicon (ed. 3, Macmillan & Co., 1882), have been inserted by the kind permission of Messrs. Macmillan.

References have been inserted to Goodwin's School Greek Grammar; Madvig's Greek Syntax; and Curtius' *Grundzüge der griechischen Etymologie* (ed. 5, revised by Dr. E. Windisch): the references in each case being by sections.



INTRODUCTION.

THE wooden horse, packed with Greek soldiers, was taken within their walls by the god-deserted Trojans, the once 'sacred city' ravaged and burnt to grimy ashes, and back sailed the conquering Greeks,—each to his own home. But one of them, a chief famed for his sage head in the council, and for his red hand in the foray, Odysseus, was not straight-way to return to 'the rocky home of Ithaka' for which he sorely yearned. For two whole years every peril of sea and land alike had he faced together with his comrades. He had foiled Kirke's baleful charm and the Cyclops' cruel might, the Seiren's deadly guile, and the clashing sea monsters,—had foiled them by unwearied patience and resourceful craft. But the ill-starred hero had moved mighty Poseidon's wrath, and that God kept him far from his home in a wooded isle, where Kalypso, a goddess fair, kept him, full loth though he was, longing for him to be her spouse.

Here the action of the poem begins, and the First Book is chiefly occupied with a description of the means proposed by Athené in council of the gods, to

bring the hero home, and with a picture of the state of his home in Ithaka.

In ancient times every one believed in a single Homer, the author of both Iliad and **The Poet.** Odyssey; with the exception of some few, who from differences in grammatical forms and from inconsistencies in facts, religion, and manners, looked

The Chōrizontes. upon the Odyssey as the work of a separate and later writer. These gained the name of the *χωρίζοντες* ('separators'). Hellanikus and Xenōn brought this idea prominently forward, but the greatest critic of antiquity,—Aristarchus **Aristarchus.** of Alexandria (fl. B.C. 156)—did not accept it.

In modern times F. A. Wolf in his *Prolegomena* asserted that the Homeric poems were **Wolf's Prolegomena,** but a collection of ballads strung together A.D. 1795. into two more or less connected wholes. The question **Unity of the Odyssey.** cannot now be settled, but the Odyssey may be considered as mainly one poem, the Iliad rather a series of war-songs. But, be this as it may, the name Homer is a proper name, and all attempts to explain it away either as meaning 'patcher' or 'hostage' may be rejected as untrue.

Date. The Iliad was probably written about B.C. 850, the Odyssey about a century later: though different dates have been fixed upon by different critics, varying from B.C. 1100-500.

Mr. Gladstone says, tersely and well (Homer Primer, p. 141), "The qualities that mark Greek letters in general are pre-eminently found in Homer : The Genius such as force, purpose, measure, fitness, directness, clearness, and completeness. To these he adds a richness and variety, a comprehensive universality, which is given only to the highest genius. The force, which marks a full and healthy development in mind and body, is in Homer, as in the Greeks generally, not thrown idly about, but addressed to an aim. The thought is in strict proportion to the subject, and the language is fitted exactly to the thought. It goes to its end by the straightest road. The clearness of Homer is unrivalled in literature. The passages in which his meaning is open to the smallest shade of doubt, either as to thought or language, might perhaps be counted on the fingers. Such a clearness could hardly survive the advent of philosophy. It was the privilege of the childhood of the race, a true though an Herculean childhood. Lastly :—the assertion may create greater surprise in some, but it is true, that Homer's forms of expression are in a very high degree complete, as a statue shaped and polished to the finger-nail was, in the Roman proverb, complete ; not merely in their main outlines, but in refined and subtle detail. The whole of these eminently Greek qualities may be summed up in one phrase—poetic truth."



κρήδεμνον.



φόρμυξ.

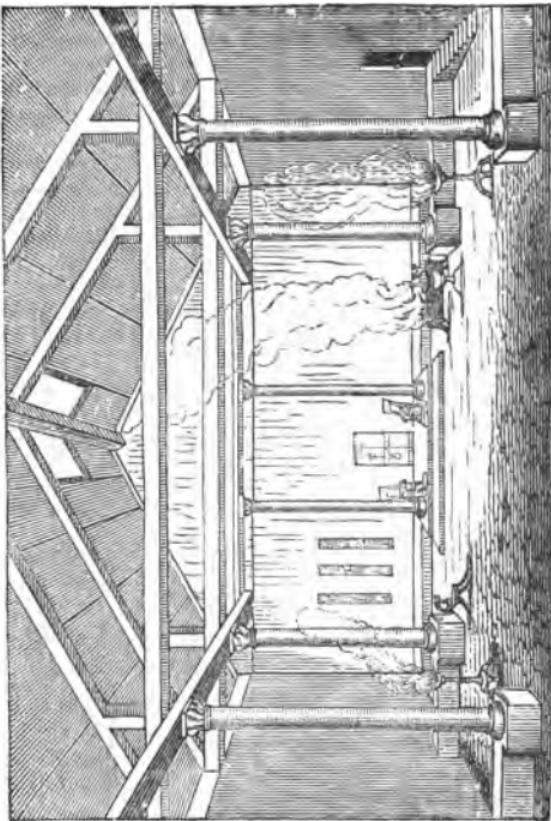


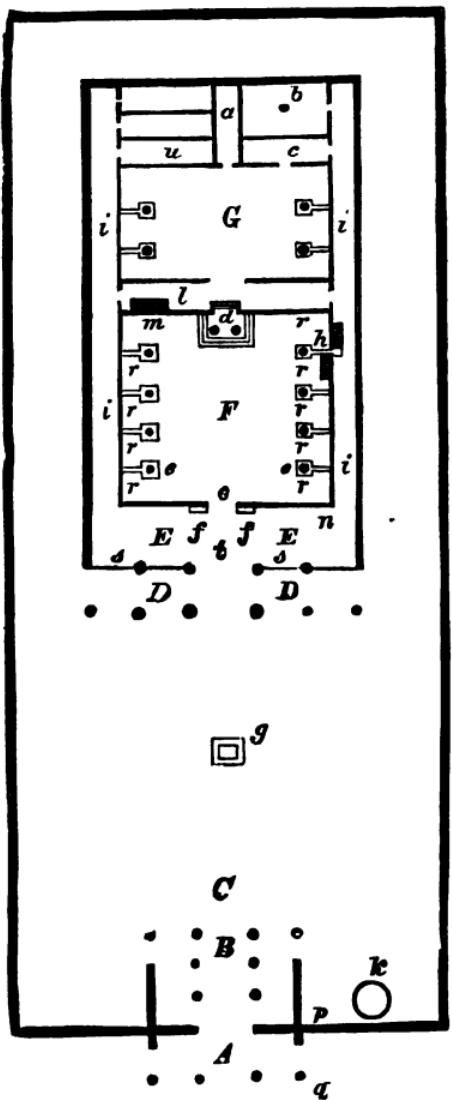
κλισμός.



κιθαρίς.

металлов.





A πρόθυρον.
B αὐλῆς αἰθουσα, δ 678,
τ 342.
C αὐλή, δ 625.
D αἰθουσα.
E Ε πρόδομος, ο 5, ν 1.
F μέγαρον.
G Women's apartment;
overhead the ὑπερώιον.
a Treasure-chamber.
b Chamber of Odysseus
and Penelope.
c Chamber of Eury-
kleia, β 348.
d Seats of the king
and queen.
e e Post of Odysseus as
beggar.
f f ξεστοι λίθοι.
g Ζεὺς ἔρκειος.
h δροσθύρη.
i λαύρη.
k θόλος.
l κλῖμαξ.
m ρῶγες.
n στόμα λαύρης.
o αὐλῆς καλὰ } χ 137.
θύρετρα,
cf. χ 459 sq.
p ρ 297.
r καλαὶ μεσόδημαι, τ 37,
ν 354.
s s Wicket barriers.
t πρόθυρον, σ 10, 33, 102.
u Sleeping-apartment
of Odysseus, ψ 190.

HOUSE OF ODYSSEUS.
(After L. Gerlach.)

HOMERIC FORMS.

1. Homer's dialect is for the most part *Old-Ionic*, with a large admixture of other dialects, especially *Aeolic*. It bears a strong resemblance to that of Herodotus.

SUBSTANTIVES.

2. A-Decension.

- (a) Masc. nom. *ης* is shortened into *α*, as *νεφεληγερέτα*, 63.
- (b) Fem. throughout sing. has -*η*, as *αἴης*, 41; *Τροίη*, 62; *Ωγυγίην*, 85; *ὑγρῆν*, 97.
- (c) Masc. gen. sing. ends in -*αο*, as *Ἀτρείδαο*, 35, 40.
- (d) Gen. pl. ends in -*άων*, as *θεάων*, 14; *παρειάων*, 344.
- (e) Dat. pl. ends in -*ης*, as *πνοής*, 98; or -*ησι(ν)*, as *ἀρασθαλίησιν*.
- (f) Acc. pl. ends in -*άας*, as *μηπιάας*, from *μηπιή*, 297; cf. *μνάσιθαι*, 12.

3. O-Decension.

- (a) Gen. sing. ends in -*οιο*, as *Ἡελιοιο*, 8; *Ἄγισθοιο*, 29, 42.
- (b) Dat. pl. ends in -*οισι(ν)*, as *τοῖσιν*, 9; *φλοισι*, 19.
- (c) Words are rarely contracted, as *νόσον*, 3; *νόσος*, 347; *δστέα*, 161.

4. Third Declension.

- (a) Contraction is rare, as *δστέα*, 3; *ἔπεα*, 31; *τέγεος*, 333.
- (b) Nouns in -*ις* retain the -*ι*, as *πόσιος*, 150; but *πδληος=πδλεως*, 185.

- (c) Nouns in -εύς before vowels take η, as βασιλῆα, 386; τοκῆες, 170; Ὄδυσ(σ)εύς, acc. ἡα, 74; g. -ῆος, 87; d. -ῆι, 21.
- (d) Dat. pl. often doubles and contracts, as σπέσσι, 15, 73; Κυκλώπεσσι, 71; μακάρεσσι, 82; ποστίν, 96; λέχεσσι, 440; λεχέεσσι, 366.
- (e) νηός, 185; acc. νῆα, 280; g. νηός, 171; d. νηΐ, 182; d. pl νηυστίν, 211.
- (f) γηρῆος; d. γηρῆι, 191.
- (g) ἀνήρ, a. ἀνδρα, 1; g. ἀνέρος, 161; d. ἀνέρι, 292; pl. ἀνέρες, 176.
- (h) Short syllables are lengthened, as δοῦρε, 256; γούνασι, 267.

5. Adjectives

are affected as substantives of the declensions to which they severally belong: thus—

- (a) σφετέρησιν = σφετέραις, 7; σφῆσιν = σφαῖς, 34; εὑρείγ = εὑρεῖգ, 62; ποίης, 406.
- (b) θεοῖσι, 65, 126; χάλκεον, 104, 121.
- (c) περικαλλέα, 253; περικαλλέος, 425.
- (d) πολλόν, 253, formed as from πολλός, η, ὅν.

6. Pronouns.

- (a) ἔγώ is also written (*metri causa*) ἔγών, 88; in pl. we find ἔμέων (dissyll.), 33; δημι, 123.
- (b) τοι = σοι, 67.
- (c) δητεο = δτον, 124; δητι = δ τι, 158, 316; τευ = τιος, 217.

7. Verbs.

- (a) The augment can be omitted at will, as πλάγχθη, 2; ίδεν, 3; πάθεν, 4; δλοντο, 7; ἐσαν, 12; γῆμε, 36; ξλε, 121.

8. Indicative Mood.

- (a) Present, -άω appears as -ῶ, so ἐρυκανῶσιν = ἐρυκανάουσιν, 199; δοχαλόωσι, 304; δρῶ, 301. Other forms are παρτιθεῖ, 192; δοκέουσι, 227; ἐσσι (from εἰμι), 297.
- (b) Imperfect, of εἰμι, ειν; ἦεν, 18, 131, 233; ἐσαν, 12, 126; of δατέουσαι, δατεῖντο, 112; of τιθημ, τιθει, 142; of εἴμι, ήσαν, 176.

(c) Future (act. and mid.), of εἰμί, ἔσσεται, 40, 204; of ἀρτίνω, ἀρτινέονται, 277; of βοάω, βώσομαι, 378. The 2nd pers. s. is usually -σει, so φιλήσει, 123; μυθήσει, 124; νεμεσήσει, 158; ἀπώσει, 270.

(d) Aorist (1) active, of βαίνω, βῆ, 102; of ἵστημ, στῆ, 103, 333; εἰσιδον, 118; προσέειπε, 178; κατήλυθον, 182; ἤκτα, 300; ἐπέρυσσε, 441, 442.
 (2) middle, ὠδύσαο = ὠδύσω, 62; θέτο, 132, 138; ἀφίκεο, 171; κατεβήστο, 330, as ληγίστατο, 398; ἔμκτο, 433.
 (3) passive, as νεμεσοσθήη (of νεμεσάω), 119.

(e) Perfect passive, δεδαλαται=δέδανται, 23; active, οἶδας, 337.

(f) Pluperfect active, as βεβήκει, 360; passive δέδμητο, 426.

(g) Present Middle, as αἰτίωνται, 32.

(h) Imperfect Middle, as εὐχετόντο, 172.

(i) Iterative, as φιλέεσκε, 264, 435.

9. Imperative Mood.

of εἰμί, ἔσσο, 302; of δυωγα, δυωχθί, 274, 281, 284; of ξυνίημ (as ξυνιέω) ξυνίει, 271; (mid.) ἐμπάγεο, 271, 305; ἀποτάνεο, 340; φράξω forms a reduplicated aor., whence πέφραδε, 273.

10. Subjunctive Mood.

(Active) Ἑλθησι, 77; ὀτρύνομεν, 85; θείω (2 aor. of τίθημ), 89; ἔχησιν (=ἔχη), 95, 204; -ησι=η, 192, 349, 396; φέσι(r)=φῆ, 168; δῶσι=δῶ, 379; (mid.) ιμειρεται (=ηται), 41; εἴρηται (=εἴρη), 188; πιθηται (=πιθη), 279; -έηται, 416; -ώμεσθα, 372.

11. Optative Mood.

-ολατο (-ολατ', -ολαθ') = ουτο, 157, 163, 164, 266.

12. Infinitive.

-έμεν=-ειν, ἐριδανέμεν, 79; ἀκονέμεν, 370; ἀπειτέμεν, 91; βασιλεύμεν, 392; -μεναι = ναι, ἐφεστάμεν = ἐφεστάναι, 120; ἀναβήμεναι = ἀναβήναι, 210; γνώμεναι = γνῶναι, 411; so δόμεναι = δοῦναι, 317; ἔμεναι (385); ἔμμεναι = εἶναι, 33, 172, 215, 217, 233, 377. Other forms are ιμεν = λέναι, 441; μνάσθαι = μνάσθαι, 39; ἔρχεσθ' = ἔρχεσθαι, 190; and the uncontracted νέεσθαι, 17; θανέειν, 59; τελέεσθαι, 201.

13. Participle.

(*Pres. act.*) -οων = -αων, 25, 229, 234, 404; παρεόντων, 140; ἐών, 202; ἔστη, 22, 257, 263, 265, 289, 378, 431, 435; ἀκουόντεσσι, 352; κακκείοντες (desiderative), 424.

(*Aorist.*) περιπλοκέντων, 16; δυσομένον, 24; πασσάμενος, 124; τεταρπόμενος (redupl.), 310.

(*Perf.*) τετιημένος, 114; τεθνηώτος, 289; ιδυῖα (= εἰδυῖα, which is not a Homeric form), 428.

14. Suffixes.

(a) -θεν = from, as ὑπερωιδθεν, 328.

(b) -δε = to, οικύδε, 17, 83, 163, 189, 360, 372.

(c) -φι = by, βιηφι (by force), 403.

15. Tmesis

(Separation of the component parts of verbs) is frequent, 8, 65, 138, 150, 190, 291, 381, 422, etc.

16. Letters Doubled,

to help the metre, are frequent: (1) consonants, ἔρροστο, 6; ἔσσεται, 40; Κυκλώπεσσι, 71; ὅπτεο, 124; ἔτάνισσε, 138 [possibly the older form of aorist]; ὅπτι, 158; (2) vowels, δου, 70, cf. εἶν = ἔν, 162.

17. Letters removed,

for the same reason, ὅτις = ὅστις, 47; τίπτε = τι ποτε, 225. So we find Ὀδυσσεύς ten times with -σσ-, nine times with -σ-.

SYNTAX.

18. οὗ, η, τό is

(a) Demonstrative, αὐτὰρ δ τοῦσιν ἀφείλετο νθοτιμον ἥμαρ, 9; τῶν, 'of these things, 10; ἐκ τοῦ = ex illo tempore, 74.

(b) Personal, δ, 9; τὸν δέ, 'but him.'

(c) Relative, τῷ, 'in which,' 17; τοι, who, 23; (strengthened by τις) τις, 47; cf. 67, 97, 100, etc.

(d) Appositive, i.e., in apposition with a substantive, often approaching Attic usage, η δ' ἔστετο Παλλὰς Ἀθήνη, 'and she, viz. Pallas Athene, followed.'

(e) Cf. οἵ γάρ, 'for he,' 286.

THE MOODS.

19. The Conjunctive (Subjunctive).

- (a) Hortative, περιφραξώμεθα, 76; δτρύνομεν, 85; so 369, 372.
- (b) Indefinite, ὅπως ἐθέλησιν, 'as he may wish,' 349; cf. 101, 352, 416.
- (c) With *δν* (*κε*), (which of its nature is indefinite), 41, 158, 316, 396.
- (d) With *ἴva*, 95, 302, 373; *ὅπως*, 77; *ὅππως κε*, 296; *ῶς κε*, 205; *ὅφα*, 86, 89, 174, 311.
- (e) With *επερ*, 168, 188, 204.
- (f) With *ε κε*, 279, 287, 379, 389.
- (g) With *ἴάν* (*ἵν*), 94, 282.

20. The Optative

- (a) expresses a wish, 47, 265, 387, 402, 403; with *ει*, 163; with *ει γάρ*, 256.
- (b) Potential, with *κε* (*δν*), 164, 228, 236, 254, 266, 380, 388.
- (c) Dubitative, 65.
- (d) Final, with *μή*, 134; *ἴva*, 135; *ἴva μή*, 157.
- (e) Indefinite, 47, 229.
- (f) With *ει*, 116, 117.

21. The Infinitive

- (a) Of aim, 138, 262.
- (b) = Imperative, 294.
- (c) After certain verbs, *λιλαίομαι*, 15; *εἰπόντως* = 'warned,' 39; *φθονέω*, 347; *μένω*, 422.
- (d) With *πάρος*, 21; *πρόν*, 210.
- (e) *βῆ ρ' ίμεν*, 441.

22. "AN, or KE(N)

are in Homer nearly (but not quite) identical in meaning and usage. Both are used much more freely than *δν* in Attic; they are found with

- (a) Fut. ind., 268, 270.
- (b) Conjunctive, 396.

- (c) Optative, 95, 236, 266, 288, 388.
- (d) Aor. ind. (= 'would have'), 239, 240.
- (e) Relatives (= 'ever'), 158, 316.
- (f) Conjunctions (= 'ever'), 41; for *el* (*al*) *κε*, see 19 f.; *ως κε*, 87.

23. Parataxis.

A simple style often prefers to put two sentences side by side, as if of equal value, which later writers would subordinate the one to the other, so δέ 'for,' 71; also at 119, 168, 433. Connected with this usage is οὐ = 'in that they,' 8; ἐλθὲ καὶ εἰρέο, 284. Originally also the relative was a demonstrative, so 23 would run, 'The Aethiopians—these are sundered in twain.'

24. Tenses. The Aorist.

Greek is often content to throw into past time indefinite what we more precisely express by various past tenses; so we find the aorist is equivalent to the pluperfect, 17, 108, 300; and so always with ἐπει, 2, 237, 244, 342, 396; cf. 30, 62, 243.

25. Epexegetis,

i.e., an appended explanation, to define more clearly a general statement. In Homer, especially, such explanation is introduced frequently by the particle τε, which loses its usual copulative force. Thus 50, *νήσῳ ἐν δημιουργῷ δοθεὶ τὸ δημαλόν ἔστι θαλάσσης*. Of the same or similar nature is the τε in δοτε, δωτε, οὖτε τε: e.g., in 101, *τοῖσιν τε κοτέσσεται* = 'those, viz., with whom she may be angry'; cf. 50 n. The use of δῆλος may be thus explained, 132.

26. Asyndeton,

i.e., omission of connecting particles, 51. This usually is meant to produce rapidity or vigour in narrative.

27. The DIGAMMA.

So called from its shape F (i.e. Γ), was an old letter at the beginning or in the middle of a word, already dying out

when the *Odyssey* was written; so much so, that its very existence was discovered only in modern times. In pronunciation it was like a *v* or *w*. Many cases of apparent hiatus are to be explained by its existence. Some of the most notable instances of its occurrence are the following:—

δναξ.
γοῦνα=*γονfa* (by transposition *γοFra*).
δῆρ, i.e. *δFηρ*, cf. *diu*.
δέος, i.e. *δFέος*.
δηρόν, i.e. *δFηρόν* (203).
διαρFαλω (249).
էελκοσι, i.e. *էFէلկոս*.
էիðօν, *լðեն*, cf. *video*.
է՛փօր (cf. *voco*).
էկատօս.
Էլէ.
էրցօն.
օձա.
օկօս (cf. *vicua*).
օվօս (cf. *vînum*).
օ՛ւս (cf. *ovis*).

28. In many words an initial *σ* (*s*) has been dropped, among these are—

ձլլօմաս, cf. *salio*.
ձլս, cf. *sal*.
ձմա, cf. *simul*.
էչօ.
օ՛ս, *դ,* *օր*=*suus*.

29. METRE.

The Homeric Hexameter consists of six feet, of which the first four may be either dactyls (— — —) or spondees (— —), the fifth is nearly always a dactyl, and the sixth always a spondee or trochee. The *Caezura* is a cutting of a foot into two parts by its consisting of two words, and must come in the third or fourth foot, and may come in any foot; e.g.,

πλάγχ-θη | է՛ր-էլ | Տpol-նs | լըր-ծv | πրօլ-էթրօv | է-քըրօւ.

30. The most peculiar points of the metre of Homer are—

- (1) He shortens a diphthong or long vowel before another vowel: so *μοι* is shortened in verse 1, *η* of *πλάγχθη* in 2.
- (2) He lengthens short vowels: (a) especially in the first syllable of a foot, and in many-syllabled words which could not else get into the verse, so *'ἄθαντος ἀπονέσθαι*: (b) before single consonants, cf. 40, *'Ορέσταō*; 56, *δέ*: (c) before double consonants at the beginning of the next word, cf. 39, 91.
- (3) He freely uses the same syllable either long or short: so *'Οδυσσεύs* and *'Οδυσσεύs*, *ἔμεναι* and *ἔμεναι*, and the like, are found side by side. See § 16.
(On the extraordinary elasticity which this gives to his verse, see Gladstone's Homeric Primer, p. 143).

HOMER'S ODYSSEY.
BOOK I.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α'.

Invocation of the Muse, and general outline of the plot.

"ΑΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα
πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δὲ ἀνθρώπων ἵδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δὲ ὅγ' ἐν πόντῳ πάθεν ἄλγεα δὲν κατὰ θυμὸν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἄλλ' οὐδὲ ὡς ἐτάρους ἐρρύσατο, ιέμενός περ·
αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν δλοντο·
νῆπιοι, οἱ κατὰ βοῦς 'Υπερίονος 'Ηελίοιο
ησθιον· αὐτὰρ δὲ τοῖσιν ἀφείλετο νόστιμον ἥμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10

All the Achaeans save Odysseus were at home, he in Ogygia and persecuted by Poseidon.

ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν δλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν·
τὸν δὲ οἶον, νόστου κεχρημένον ἡδὲ γυναικὸς,

νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων,
ἐν σπέσσοι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15
ἀλλ' ὅτε δὴ ἔτος ἥλθε, περιπλομένων ἐνιαυτῶν,
τῷοι ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδὲ ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἶσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἄπαντες
νόσφι Ποσειδάωνος· ὁ δ' ἀστερχὲς μενέαινεν 20
ἀντιθέψεων Ὀδυσῆος πάρος ἦν γαῖαν ικέσθαι.

Council of the immortals, Poseidaon absent.

ἀλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔόντας—
Αἰθίοπας, τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου Υπερίονος, οἱ δὲ ἀνιόντος,
ἀντιόνων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. 25
ἔνθ' ὅγ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ολυμπίου ἀθρόοι ἦσαν.
τοῖσι δὲ μύθων ἡρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γάρ κατὰ θυμὸν ἀμύμονος Αἴγισθοιο,
τόν ρ' Αγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ορέστης.
τοῦ δγ' ἐπιμνησθεὶς ἔπει ἀθανάτοισι μετηύδα· 31

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

“ὦ πότοι, οἶον δή νυ θεοὺς βροτοὶ αἰτιόωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίησιν ὑπέρμορον ἄλγε ἔχουσιν,
ὣς καὶ νῦν Αἴγισθος ὑπὲρ μόρον Ατρεΐδαο 35
γῆμι ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστιμαντα,

εἰδὼς αὐπὺν ὅλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
 'Ερμείαν πέμψαντες, ἔυσκοπον ἀργεῖφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν'
 ἐκ γὰρ Ὁρέσταο τίσις ἔσσεται· Ἀτρεῖδαο, 40
 ὁππότ' ἂν ἡβήσῃ τε καὶ ἦς ἴμείρεται αἰης.
 ὡς ἔφαθ' Ἐρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πειθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε."

Athene pleads on behalf of Odysseus.

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων, 45
 καὶ λίην κείνος γε ἐοικότι κείται ὅλεθρῳ·
 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ρέξοι.
 ἄλλά μοι ἀμφ' Ὁδυσσῆι δαΐφρονι δαίεται ἥτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὁμφαλός ἐστι θαλάσσης, 50
 νῆσος δενδρήσσα, θεὰ δὲ ἐν δώματα ναίει,
 "Ατλαντος θυγάτηρ ὄλοοφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἱεὶ δὲ μαλακοῖσι καὶ αἷμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσσεται· αὐτὰρ Ὁδυσσεύς,
 ιέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἥς γαῖης, θανέειν ἴμείρεται. Οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἥτορ, Ὁλύμπιε. Οὐ νῦ τ'
 'Οδυσσεύς 60

'Αργείων παρὰ νηυσὶ χαρίζετο ιερὰ ρέζων
Τροίη ἐν εὐρείῃ; τί νῦ οἱ τόσον ὡδύσταο Ζεῦ;

*Zeus explains why Poseidon is wroth with Odysseus,
and proposes to bring him home.*

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
“τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων.
πῶς ἀν ἔπειτ’ Ὁδυσῆος ἐγὼ θείοι λαθοίμην, 65
ὅς περὶ μὲν νόον ἔστι βροτῶν, πέρι δὲ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελές αἰεὶ
Κύκλωπος κεχόλωται, ὃν ὄφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὃν κράτος ἔστι μέγιστον 70
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσῃ γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὁδυσῆα Ποσειδάων ἐνοσίχθων
οὔτι κατακτείνει, πλάξει δὲ ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ' ἡμεῖς οἵδε περιφραξώμεθα πάντες
νόστον, δπως ἔλθησι· Ποσειδάων δὲ μεθήσει
ὅν χόλον οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

Athene proposes (1) to send Hermes to bid Calypso speed Odysseus on his way, (2) to stir up Telemachus his son.

τὸν δὲ ἡμείβετ’ ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
“ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστῆσαι Ὄδυσση πολύφρονα δῦνδε δόμονδε,
 Ἐρμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,
 νῆσον ἐς Ὡγυγίην ὄτρύνομεν, ὅφρα τάχιστα 85
 νύμφῃ ἔϋπλοκάμψ εἴτη νημερτέα βουλὴν,
 νόστον Ὄδυσσηος ταλασίφρονος, ὡς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθακήνδε ἐλεύσομαι ὅφρα οἱ υἱὸν
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόντας Ἀχαιοὺς 90
 πᾶσι μηνστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰεὶ
 μῆλ' ἀδινὰ σφάξοντι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δὲ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,
 ἡδὲ ἵνα μιν κλέος ἐσθλὸν ἐν ἀιθρώποισιν ἔχησιν.” 95

She visits Ithaka in the guise of Mentes: preparation for the feast.

ῶς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 [ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ἥδ' ἐπ' ἀπέιρον γαῖαν ἄμα πνοιῆς ἀνέμοιο.
 εἴλετο δὲ ἄλκιμον ἔγχος, ἀκαχμένον δξεῖ χαλκῷ
 βριθὺ, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
 ἥρώων, τοῖσίν τε κοτέσσεται ὁβριμοπάτρη.] 101
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀξαστα,
 στῇ δὲ Ἱθάκης ἐνὶ δήμῳ ἐπὶ προθύροις Ὄδυσσηος,
 οὐδοῦν ἐπ' αὐλείου παλάμη δὲ ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εὑρε δὲ ἄρα μηνστῆρας ἀγήνορας. οἱ μὲν ἔπειτα

πεστοῖσι προπάροιθε θυράων θυμὸν ἔτερπον,
ἥμενοι ἐν ρίνοῖσι βοῶν, οὓς ἔκτανον αὐτοὶ.
κήρυκες δ' αὐτοῦσι καὶ ὀτρηροὶ θεράποντες
οἱ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
οἱ δ' αὗτε σπόγγοισι πολυτρήτοισι τραπέζας
νίξον καὶ προτίθεντο ἵδε κρέα πολλὰ δατεῦντο.

Telemachus welcomes her.

τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδῆς·
ἥστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη, 116
τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἶσιν ἀνάστοι.
τὰ φρονέων, μνηστῆρσι μεθήμενος, εἰσιδ' Ἀθήνην.
βῆ δ' ἴθὺς προθύροιο, νεμεστήθη δ' ἐνὶ θυμῷ
ξεῖνον δηθὰ θύρησιν ἐφεστάμεν· ἔγγυθι δὲ στὰς 120
χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνῆσας ἔπεια πτερόεντα προσηνύδα·

“χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅπτεό σε χρή.”

ώς εἰπὼν ἡγεῖθ', ἥ δ' ἔσπετο Παλλαδίς Ἀθήνη. 125
οἱ δ' ὅτε δή ρ' ἔντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ρ' ἔστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἔντοσθεν ἐῦξόου, ἐνθα περ ἄλλα
ἔγχε· Ὁδυστῆος ταλασίφρονος ἵστατο πολλά·
αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λῦτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πάρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνηθεὶς ὁρυμαγδῷ .
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
ηδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχενε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
[εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας 141
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

The suitors dine.

ἐς δ' ἥλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἔξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
τοῖσι δὲ κήρυκες μὲν ὑδωρ ἐπὶ χεῖρας ἔχεναι,
σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισι,
[κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]
οἱ δ' ἐπ' ὄνείαθ' ἐτοῦμα προκείμενα χεῖρας ἵαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔρον ἔντο 150
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμήλει,
μολπή τ' ὄρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ" ἔθηκε
Φημίῳ, δις δὲ παρὰ μνηστῆρσιν ἀνάγκη.
ἥτοι ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείσειν 155
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

Telemachus tells Mentes (Athene) of the evil behaviour of the suitors, and asks his business.

“ξεῖνε φίλ’, ἦ καὶ μοι νεμεσήσεαι ὅττι κεν εἴπω;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδὴ,
 ρεῖ, ἐπεὶ ἀλλότριον βίοτον νῆποινον ἔδουσιν 160
 ἀνέρος, οὐδὲ δὴ που λεύκ’ ὀστέα πύθεται ὅμβρῳ
 κείμεν’ ἐπ’ ἡπείρου, ἥ εἰν ἀλὶ κῦμα κυλίνδει.
 εὶ κεῦνόν γ’ Ἰθάκηνδε ἴδοίατο νοστήσαντα,
 πάντες κ’ ἀρησαίατ’ ἐλαφρότεροι πόδας εἶναι
 ἥ ἀφνειότεροι χρυσοίο τε ἐστήπτος τε. 165
 νῦν δ’ ὃ μὲν ὡς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ’ ὥλετο νόστιμον ἥμαρ.
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 ὀπποίης τ’ ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171
 ἱγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεξὸν δῖομαι ἐνθάδ’ ἵκέσθαι.
 καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὅφρ’ εῦ εἰδῶ,
 ηὲ νέον μεθέπεις, ἥ καὶ πατρῷός ἐστι 175
 ξεῖνος, ἐπεὶ πολλοὶ ἵσταν ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κεῦνος ἐπίστροφος ἦν ἀνθρώπων.”

Athene answers, ‘I am Mentes, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.’

τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “τοιγὰρ ἐγώ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλοιο δαῖφρονος εῦχομαι εἶναι 180
 νίός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δὲ ὁδε ἔννυν νηῆ κατήλιθον ἡδὲ ἐτάροιστι,
 πλέων ἐπὶ οἴνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δὲ αἴθωνα σίδηρον.
 νηῆς δέ μοι ἡδὲ ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185
 ἐν λιμένι Ρείθρῳ, ὑπὸ Νηῆω ὑλήεντι.
 ξεῖνοι δὲ ἀλλήλων πατρῶϊοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' ἔρηαι ἐπελθὼν
 Δαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
 γρητὶ σὺν ἀμφιπόλῳ, ἦ οἱ βρῶσίν τε πόσιν τε 191
 παρτιθεῖ, εὗτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσιν
 ἔρπυζοντ' ἀνὰ γούνὸν ἀλωῆς οἰνοπέδοιο.
 νῦν δὲ ἥλθον δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρο· ἀλλά νυν τόνγε θεοὶ βλάπτουσι κελεύθουν.
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ δῖος Ὁδυσσεύς, 196
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρεῖ πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγροιοι, οἵ που κείνον ἐρυκανόωστ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι δῖοι,
 οὐ τοι μάντις ἐών οὔτ' οἰωνῶν σάφα εἰδώς.
 οὕτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἴης
 ἔσσεται, οὐδὲ εἴ πέρ τε σιδήρεα δέσματ' ἔχησι·
 φράσσεται ὡς κε νέηται, ἐπεὶ πολυμηχανός ἔστιν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Α'.

Invocation of the Muse, and general outline of the plot.

ἌΝΔΡΑ μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα
πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δὲ ἀνθρώπων ἵδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δὲ ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἀλλ' οὐδὲ ὡς ἐτάρους ἐρρύσατο, ιέμενός περ·
αὐτῶν γὰρ σφετέρησιν ἀτασθαλίησιν ὅλοντο·
νήπιοι, οἱ κατὰ βοῦς 'Υπερίονος 'Ηελίοιο.
ἥσθιον· αὐτὰρ δὲ τοῖσιν ἀφείλετο νόστιμον ἥμαρ.
τῶν ἀμόθεν γε, θεά, θύγατερ Διός, εἰπὲ καὶ ἡμῖν. 10

*All the Achaeans save Odysseus were at home, he in
Ogygia and persecuted by Poseidon.*

ἔνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὅλεθρον,
οἴκοι ἔσταν, πόλεμόν τε πεφευγότες ἡδὲ θάλασσαν·
τὸν δὲ οἶον, νόστου κεχρημένον ἡδὲ γυναικὸς,

νύμφη πότιν' ἔρυκε Καλυψώ, δῖα θεάων,
ἐν σπέσσι γλαφυροῖσι λιλαιομένη πόσιν εἶναι. 15
ἀλλ' ὅτε δὴ ἔτος ἥλθε, περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδὲ ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἶσι φίλοισι. Θεοὶ δ' ἐλέαιρον ἄπαντες
νόσφι Ποσειδάνωνος· ὁ δ' ἀσπερχὲς μενέαινεν 20
ἀντιθέω 'Οδυσῆι πάρος ἦν γαῖαν ἵκεσθαι.

Council of the immortals, Poseidon absent.

ἀλλ' ὃ μὲν Αἴθίοπας μετεκίαθε τηλόθ' ἔόντας—
Αἴθίοπας, τοὺς διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσομένου 'Υπερίονος, οἱ δ' ἀνιόντος,
ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. 25
ἔνθ' ὅγ' ἐτέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν 'Ολυμπίου ἀθρόοι ἤσαν.
τοῖσι δὲ μύθων ἥρχε πατήρ ἀνδρῶν τε θεῶν τε·
μιήσατο γάρ κατὰ θυμὸν ἀμύμονος Αἴγισθοιο,
τόν ρ' 'Αγαμεμνονίδης τηλεκλυτὸς ἔκταν' 'Ορέστης.
τοῦ δγ' ἐπιμνησθεὶς ἔπει ἀθανάτοισι μετηύδα· 31

Zeus exclaims against the inconsistency of men; the example of Aegisthus.

"ὦ πόποι, οἷον δὴ νυ θεοὺς βροτοὶ αἰτιόωνται.
ἔξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίγσιν ὑπέρμορον ἄλγε ἔχουσιν,
ὣς καὶ νῦν Αἴγισθος ὑπὲρ μόρον 'Ατρεΐδαο 35
γῆμ' ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστιμαντα,

εἰδὼς αὐπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
 'Ἐρμείαν πέμψαντες, ἔνσκοπον ἀργεϊφόντην,
 μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν'
 ἐκ γὰρ Ὁρέσταο τίσις ἔσσεται Ἀτρεΐδαο, 40
 ὁππότ' ἀν ἡβήσῃ τε καὶ ἦς ἴμείρεται αἰης.
 ὡς ἔφαθ' 'Ἐρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
 πεῖθ' ἀγαθὰ φρονέων' νῦν δ' ἀθρόα πάντ' ἀπέτισε.'

Athene pleads on behalf of Odysseus.

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 "ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων, 45
 καὶ λίην κείνος γε ἐοικότι κείται ὄλεθρῳ·
 ὡς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ρέζοι.
 ἀλλά μοι ἀμφ' Ὅδυσσῃ δαΐφρονι δαίεται ἥτορ,
 δυσμόρῳ, ὃς δὴ δηθὰ φίλων ἄπο πήματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὄμφαλός ἐστι θαλάσσης, 50
 νῆσος δενδρήσσα, θεὰ δὲ ἐν δώματα ναίει,
 "Ατλαντος θυγάτηρ ὄλοόφρονος, ὃς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὁδυρόμενον κατερύκει, 55
 αἱεὶ δὲ μαλακοῖσι καὶ αἷμυλίοισι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήστεται· αὐτὰρ Ὅδυσσεύς,
 ιέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἦς γαῖης, θαυμέειν ἴμείρεται. Οὐδέ νυ σοί περ
 ἐντρέπεται φίλον ἥτορ, Ὄλύμπιε. Οὐ νύ τ'
 'Οδυσσεὺς 60

'Αργείων παρὰ νησὶ χαρίζετο ίερὰ ρέξων
Τροίη ἐν εύρειῃ ; τί νῦ οἱ τόσον ὡδύσταο Ζεῦ ;"

*Zeus explains why Poseidon is wroth with Odysseus,
and proposes to bring him home.*

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
“τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων.
πῶς ἀν ἔπειτ' Ὁδυσῆος ἐγὼ θείοι λαθοίμην, 65
ὅς περὶ μὲν νόον ἔστι βροτῶν, πέρι δὲ θεοῖσιν
ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ¹
Κύκλωπος κεχόλωται, ὃν ὄφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, ὃν κράτος ἔστι μέγιστον 70
πᾶσιν Κυκλώπεσσι· Θόωσα δέ μιν τέκε νύμφη,
Φόρκυνος θυγάτηρ, ἀλὸς ἀτρυγέτοιο μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ Ὁδυσῆα Ποσειδάων ἐνοσίχθων
οὕτι κατακτείνει, πλάξει δὲ ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ' ἡμεῖς οἵδε περιφραξώμεθα πάντες
νόστον, ὅπως ἔλθησι· Ποσειδάων δὲ μεθήσει
ὅν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

*Athene proposes (1) to send Hermes to bid Kalypso speed
Odysseus on his way, (2) to stir up Telemachus his son.*

τὸν δὲ ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
“ὦ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων,
εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,

νοστῆσαι 'Οδυσῆα πολύφρονα ὅνδε δόμονδε,
 'Ερμείαν μὲν ἔπειτα διάκτορον, ἀργεῖφόντην,
 νῆστον ἐς 'Ογυγίην ὁτρύνομεν, ὅφρα τάχιστα 85
 νύμφῃ ἔϋπλοκάμῳ εἴτη νημερτέα βουλὴν,
 νόστον 'Οδυσσῆος ταλασίφρονος, ὡς κε νέηται.
 αὐτὰρ ἐγὼν Ἰθακήνδε ἐλεύσομαι ὅφρα οἱ νίὸν
 μᾶλλον ἐποτρύνω, καί οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσαντα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μητστήρεσσιν ἀπειπέμεν, οἵ τέ οἱ αἰὲν
 μῆλ' ἀδινὰ σφάξουσι καὶ εἰλίποδας Ἐλικας βοῦς.
 πέμψω δὲ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα
 νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,
 ηδὸν ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν.' 95

She visits Ithaka in the guise of Mentes: preparation for the feast.

ὡς εἰποῦσ' ὑπὸ ποστὸν ἐδήσατο καλὰ πέδιλα,
 [ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν
 ηδὸν ἐπ' ἀπείρονα γαῖαν ἄμα πνοῆς ἀνέμοιο.
 εἴλετο δὲ ἄλκιμον ἔγχος, ἀκαχμένον ὀξεῖς χαλκῷ
 βριθὲν, μέγα, στιβαρὸν, τῷ δάμνησι στίχας ἀνδρῶν
 ἥρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.] 101
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
 στῇ δὲ Ἰθάκης ἐνὶ δήμῳ ἐπὶ προθύροις 'Οδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δὲ ἔχε χάλκεον ἔγχος,
 εἰδομένη ξείνῳ, Ταφίων ἡγήτορι, Μέντη. 105
 εῦρε δὲ ἄρα μητστῆρας ἀγήνορας. οἵ μὲν ἔπειτα

πεσσοῖσι προπάροιθε θυράν θυμὸν ἔτερπον,
ἡμενοὶ ἐν ρίνοῖσι βοῶν, οὓς ἔκτανον αὐτοὶ.
κήρυκες δὲ αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
οἵ μὲν ἄρ' οἰνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
οἱ δὲ αὗτε σπόγγοισι πολυτρήτοισι τραπέζας
νίξον καὶ προτίθεντο ἵδε κρέα πολλὰ δατεῦντο.

Telemachus welcomes her.

τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδῆς·
ἥστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν, εἴ ποθεν ἐλθὼν
μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη, 116
τιμὴν δὲ αὐτὸς ἔχοι καὶ κτήμασιν οἶσιν ἀνάσσοι.
τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Ἀθήνην.
βῆ δὲ ιθὺς προθύρῳ, νεμεστήθη δὲ ἐνὶ θυμῷ
ξείνον δηθὰ θύρησιν ἐφεστάμεν· ἔγγυθι δὲ στὰς 120
χειρὸς ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα·

“χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεαι· αὐτὰρ ἔπειτα
δείπνου πασσάμενος μυθήσεαι ὅπτεό σε χρῆ.”

ώς εἰπὼν ἡγεῖθ', ή δὲ ἔσπετο Παλλὰς Ἀθήνη. 125
οἱ δὲ δή ρ' ἐντοσθεν ἔσαν δόμου ὑψηλοῖο,
ἔγχος μέν ρ' ἐστησε φέρων πρὸς κίονα μακρὴν
δουροδόκης ἐντοσθεν ἐῦξόου, ἐνθα περ ἄλλα
ἔγχε' Ὁδυστῆος ταλασίφρονος ἵστατο πολλά·
αὐτὴν δὲ ἐς θρόνον εἰσεν ἄγων, ὑπὸ λίτα πετάσσας,
καλὸν δαιδάλεον· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν. 131

πὰρ δ' αὐτὸς κλισμὸν θέτο ποικίλον ἔκτοθεν ἄλλων
μνηστήρων, μὴ ξεῖνος ἀνιηθεὶς ὄρυμαγδῷ .
δείπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
ἡδ' ἵνα μιν περὶ πατρὸς ἀποιχομένοιο ἔροιτο. 135
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχειε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
[εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.]
δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας 141
παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα·
κῆρυξ δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων.

The suitors dine.

ἐς δ' ἥλθον μνηστῆρες ἀγήνορες. οἱ μὲν ἔπειτα
ἔξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
σῖτον δὲ δμωὰ παρενήνεον ἐν κανέοισι,
[κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.]
οἱ δ' ἐπ' ὄνειαθ' ἐτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο 150
μνηστῆρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
μολπή τ' ὄρχηστύς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέ̄ ἔθηκε
Φημίψ, ὃς ρ' ἤειδε παρὰ μνηστῆρσιν ἀνάγκη.
ἥτοι ὁ φορμίξων ἀνεβάλλετο καλὸν ἀείδειν· 155
αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοίαθ' οἱ ἄλλοι·

Telemachus tells Mentes (Athene) of the evil behaviour of the suitors, and asks his business.

“ ἔεινε φίλ’, ἦ καὶ μοι νεμεσήσεα ὅττι κεν εἴπω ;
 τούτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ ἀοιδὴ,
 ρεῖ, ἐπεὶ ἀλλότριον βίοτον νήπιον ἔδουσιν 160
 ἀνέρος, οὐδὲ δῆ που λεύκ’ ὀστέα πύθεται ὅμβρῳ
 κείμεν’ ἐπ’ ἡπείρου, ἥ εἰν ἀλλὶ κῦμα κυλίνδει.
 εὶ κείνον γ’ Ἰθάκηνδε ἴδοιάτο νοστήσαντα,
 πάντες κ’ ἀρησαίατ’ ἐλαφρότεροι πόδας εἶναι
 ἥ ἀφνειότεροι χρυσοῖο τε ἑσθῆτός τε. 165
 νῦν δὲ μὲν ὡς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρή, εἴ περ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δὲ ὥλετο νόστιμον ἥμαρ.
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 ὁπποίης τ’ ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται 171
 ἥγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;
 οὐ μὲν γάρ τί σε πεξὸν ὅϊομαι ἐνθάδ’ ἵκέσθαι.
 καὶ μοι τοῦτ’ ἀγόρευσον ἐτήτυμον, ὅφρ’ εὖ εἰδῶ,
 ἡὲ νέον μεθέπεις, ἥ καὶ πατρῷός ἐσσι 175
 ἔεινος, ἐπεὶ πολλοὶ ἵσαν ἀνέρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.”

Athene answers, ‘I am Mentes, a friend of the house. Odysseus is not yet dead, but will return. Verily thou art like thy sire.’

τὸν δὲ αῦτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 “τοιγάρ εγώ τοι ταῦτα μάλ’ ἀτρεκέως ἀγορεύσω.

Μέντης Ἀγχιάλοιο δαῖφρονος εῦχομαι εἶναι 180
 νίός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δὲ ὁδεῖς ξὺν νῆτη κατήλιυθον ἡδὲ ἔτάροισι,
 πλέων ἐπὶ οἰνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους,
 ἐς Τεμέσην μετὰ χαλκὸν, ἄγω δὲ αἴθωνα σίδηρον.
 νηῦς δέ μοι ἡδὲ ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος 185
 ἐν λιμένι Ῥείθρῳ, ὑπὸ Νηῶν ὑλήεντι.
 ξεῖνοι δὲ ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἴ πέρ τε γέροντ' ἔρηαι ἐπελθὼν
 Δαέρτην ἥρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν
 γρητὴ σὺν ἀμφιπόλῳ, ἢ οἱ βρῶσίν τε πόσιν τε 191
 παρτιθεῖ, εὗτ' ἂν μιν κάματος κατὰ γυῖα λάβῃσιν
 ἔρπυζοντ' ἀνὰ γούνὸν ἀλωῆς οἰνοπέδοιο.
 νῦν δὲ ἥλθον δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρον ἀλλά νυν τόνγε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθηκεν ἐπὶ χθονὶ δῖος Ὁδυσσεύς, 196
 ἀλλ' ἔτι που ξωὸς κατερύκεται εὐρέϊ πόντῳ,
 νήσῳ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγροιο, οἵ που κείνον ἔρυκανόωστ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαντεύσομαι, ὡς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὡς τελέεσθαι δῖω,
 οὐ τοι μάντις ἐών οὔτ' οἰωνῶν σάφα εἰδώς.
 οὔτοι ἔτι δηρόν γε φίλης ἀπὸ πατρίδος αἰης
 ἔσσεται, οὐδὲ εἴ πέρ τε σιδήρεα δέσματ' ἔχησι·
 φράσσεται ὡς κε νέηται, ἐπεὶ πολυμηχανός ἔστιν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 206

εὶ δὴ ἐξ αὐτοῖς τόσος παῖς εἰς Ὀδυσῆος.
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὅμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισιν,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἐνθα περ ἄλλοι
 Ἀργεῖων οἱ ἄριστοι ἔβαν κοίλης ἐνὶ νησίν. 211
 ἐκ τοῦ δὲ οὗτ' Ὀδυσῆα ἐγὼν ἴδον οὗτ' ἔμ' ἑκεῖνος."

Telemachus: 'O that I were the son of some happy man.'

τὴν δὲ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα·
 "τοιγάρ τέλος, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μέν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγώ γε
 οὐκ οἶδε· οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω. 216
 ώς δὴ ἐγώ γ' ὅφελον μάκαρός νύ τευ ἔμμεναι νιός
 ἀνέρος, διν κτεάτεσσιν ἕοις ἐπι γῆρας ἔτετμεν·
 νῦν δὲ ἀποτμότατος γένετο θυητῶν ἀνθρώπων,
 τοῦ μέντοι φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις."

Mentes (Athene): 'What means this costly banquet?'

τὸν δὲ αὐτές προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 221
 "οὐ μέν τοι γενεὴν γε θεοὶ νόνυμον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον
 τίς δαὶς, τίς δαὶς ὅμιλος δέδετο; τίπτε δέ σε
 χρεώ; 225
 εἰλαπίνη ἡὲ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν.
 ὡς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσιν
 δαινυσθαι κατὰ δῶμα. νεμεστήσατό κεν ἀνὴρ
 αἴσχεα πόλλα ὁρόων, δοτις πινυτός γε μετέλθοι."

*Telemachus, ‘Once this house bid fair to be wealthy
and glorious, but my mother’s suitors devour our
substance.’*

τὴν δὲ αὐτὸν Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· 230
 “ξεῖν’, ἐπεὶ δρὶς δὴ ταῦτά μὲν ἀνείρεαι ἡδὲ μεταλλᾶς,
 μέλλεν μέν ποτε οἶκος ὅδε ἀφνείος καὶ ἀμύμων
 ἔμμεναι, ὅφερ’ ἔτι κεῖνος ἀνὴρ ἐπιδήμιος ἦεν·
 νῦν δὲ ἑτέρως ἐβόλοντο θεοὶ κακὰ μητιόωντες,
 οἵ κεῖνον μὲν ἄϊστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὁδὸν ἀκαχοίμην,
 εἰ μετὰ οὓς ἑτάροισι δάμη Τρώων ἐνὶ δήμῳ,
 ἡὲ φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοὶ,
 ἡδὲ κε καὶ φέ παιδὶ μέγα κλέος ἥρατ’ ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνηρείψαντο·
 οἴχετ’ ἄϊστος, ἄπυστος, ἐμοὶ δὲ ὁδύνας τε γόους τε
 καλλιπεν· οὐδὲ ἔτι κεῖνον ὀδυρόμενος στεναχίζω
 οἶν, ἐπεὶ νύ μοι ἄλλα θεοὶ κακὰ κήδε’ ἔτευξαι.
 ὅστοι γὰρ νῆσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίφ τε Σάμη τε καὶ ὑλήεντι Ζακύνθῳ,
 ἡδὲ ὅστοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
 τόσσοι μητέρ’ ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον·
 ἢ δὲ οὗτ’ ἀρνεῖται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δή με διαραίσουσι καὶ αὐτόν.”

Mentes (Athene) is angry: 'O that Odysseus were here in his might! On the morrow dismiss the suitors and go to Nestor and Menelaus, if, perchance, thou mayest hear of thy father. If need be, slay the suitors and so win the glory of Orestes.'

τὸν δ' ἐπαλαστήσασα προσηύδα Παλλὰς Ἀθήνη·
 “ὦ πόποι, ἦ δὴ πολλὸν ἀποιχομένου Ὁδυσῆος
 δεύη, ὅ κε μνηστῆρσιν ἀναιδέστι χεῖρας ἔφείη.
 εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτησι θύρῃσι 255
 σταίη, ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δούρε,
 τοῖος ἐών οἰόν μιν ἐγὼ τὰ πρῶτα νόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἔφύρης ἀνιόντα παρ’ Ἰλον Μερμερίδαο·
 φέχετο γὰρ καὶ κείσε θοῆς ἐπὶ νηὸς Ὁδυσσεὺς 260
 φάρμακον ἀνδροφόνον διξήμενος, ὅφρά οἱ εἴη
 ιοὺς χρίεσθαι χαλκήρεας· ἀλλ’ ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ὁ θεοὺς νεμεσίζετο αὖν ἐόντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αὖν.
 τοῖος ἐών μνηστῆρσιν ὁμιλήσειεν Ὁδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.
 ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται,
 ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκὶ,
 οἶσιν ἐνὶ μεγάροισι· σὲ δὲ φράξεσθαι ἄνωγα
 ὅππιας κε μνηστῆρας ἀπώσται ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάξεο μύθων·
 αὔριον εἰς ἀγορὴν καλέστας ήρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπὶ μάρτυροι ἔστων.
 μνηστῆρας μὲν ἐπὶ σφέτερα σκίδνασθαι ἄνωχθι·

μητέρα δ', εἴ̄ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
 ἀψὶ τῷ ἑστίῳ μέγαρον πατρὸς μέγα δυναμένοιο·
 οἵ δὲ γάμον τεύξουσι καὶ ἀρτυνέοισιν ἔεδνα
 [πολλὰ μάλ', ὅσσα ἕοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.]
 σοὶ δὲ αὐτῷ πυκινῶς ὑποθήσομαι, αἴ κε πίθηαι·
 νῆ̄ ἄρσας ἐρέτησιν ἑείκοσιν, ἥ̄ τις ἀρίστη, 280
 ἔρχεο πευσόμενος πατρὸς δῆν οἰχομένοιο,
 ἦν τις τοι εἴπησι βροτῶν, ἥ̄ ὅσσαν ἀκούσῃς
 ἐκ Διὸς, ἥ̄ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα
 δῖον,

κείθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον 285
 ὃς γὰρ δεύτατος ἥλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μέν κεν πατρὸς βίοτον καὶ νότον ἀκούσῃς,
 ἥ̄ τ' ἀν., τρυχόμενός περ, ἔτι τλαίης ἐνιαυτόν
 εἰ δέ κε τεθνήτος ἀκούσῃς μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἐπειτα φίλην ἐς πατρίδα γαῖαν 290
 σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἕοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπήν δὴ ταῦτα τελευτήσῃς τε καὶ ἔρξης,
 φράξεσθαι δὴ ἐπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ὅππας κε μνηστῆρας ἐνὶ μεγάροισὶ τεοῖσι 295
 κτείνης ἡὲ δόλῳ φῇ ἀμφαδόν· οὐδέ τί σε χρὴ
 νηπιάας ὄχεειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἥ̄ οὐκ ἀίεις οἶον κλέος ἔλλαβε δῖος Ὁρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα; 300

καὶ σὺ, φίλος—μάλα γάρ σ' ὄρόω καλόν τε μέγαν

τε—

ἄλκιμος ἔστ', ἵνα τίς σε καὶ ὀψιγόνων εῦ εἴπῃ.
αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἥδη
ἥδ' ἑτάρους, οἵ πού με μάλ' ἀσχαλώσι μένοντες·
σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξεο μύθων." 305

*Telemachus, 'Sir, thy advice is good; rest here awhile
and take a present with thee.'*

τὴν δ' αὖ Τηλέμαχος πεπυμένος ἀντίον ηὔδα·
“ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
ὡς τε πατὴρ ὁ παιδὶ, καὶ οὕποτε λήσομαι αὐτῶν.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὄδοιο,
ὄφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ,
δῶρον ἔχων ἐπὶ νῆα κίρης, χαίρων ἐνὶ θυμῷ, 311
τιμῆν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
ἔξ οὐεῦ, οἳα φίλοι ξεῖνοι ξείνοισι διδοῦσι.”

*Athene refuses to stay and vanishes. Telemachus goes
to the suitors.*

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
“μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὄδοιο, 315
δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἥτορ ἀνώγη,
αὗτις ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
καὶ μάλα καλὸν ἐλών· σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.”

ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
ὅρνις δ' ὡς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς

μᾶλλον ἔτ' ἡ τὸ πάροιθεν. ὃ δὲ φρεσὶν ἥσι νοίσας
θάμβησεν κατὰ θυμόν· οἵτατο γὰρ θεὸν εἶναι.
αὐτίκα δὲ μνηστῆρας ἐπώχετο ἵσθεος φώς.

*Phemius is singing to them the sad return of the Achaeans.
Penelope comes down to listen.*

τοῖσι δ' ἀοιδὸς ἄειδε περικλυτὸς, οἱ δὲ σιωπῇ 325
εἴατ' ἀκούοντες· ὃ δ' Ἀχαιῶν νόστον ἄειδεν
λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.
τοῦ δ' ὑπερωΐόθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
κούρη Ἰκαρίοι, περίφρων Πηνελόπεια·
κλίμακα δ' ὑψηλὴν κατεβήσετο οὖο δόμοιο, 330
οὐκ οἴη, ἂμα τῇ γε καὶ ἀμφίπολοι δύ' ἔποντο.
ἡ δ' ὅτε δὴ μνηστῆρας ἀφίκετο διὰ γυναικῶν,
στῇ ρά παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
ἄντα παρειάων σχομένη λιπαρὰ κρήδεμνα·
ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335
δακρύσασα δ' ἔπειτα προσηγόρευε θεῖον ἀοιδόν·

She begs him to choose some less sad subject.

“Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτίρια
οἶδας,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·
τῶν ἔν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῇ
οἰνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340
λυγρῆς, ἣ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ
τείρει, ἔπει με μάλιστα καθίκετο πένθος ἄλαστον.
τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

[ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον
"Ἀργος]."

Telemachus bids her not to interfere with the bard.

τὴν δὲ αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα· 345
“μῆτερ ἐμὴ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν
τέρπειν ὅππη οἱ νόος ὅρνυται; οὐ νύ τ' ἀοιδοὶ
αἴτιοι, ἀλλά ποθι Ζεὺς αἴτιος, ὃς τε δίδωσιν
ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστῳ.
τούτῳ δὲ οὐ νέμεσις Διαναῶν κακὸν οἴτον ἀείδειν· 350
τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἄνθρωποι,
ἥ τις ἀκούοντεσσι νεωτάτη ἀμφιπέληται.
σοὶ δὲ ἐπιτολμάτῳ κραδίῃ καὶ θυμὸς ἀκούειν·
οὐ γὰρ Ὁδυσσεὺς οἶος ἀπώλεσε νόστιμον ἥμαρ
ἐν Τροίᾳ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὅλοντο. 355
[ἄλλ' εἰς οἴκον ίοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἰστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· μῦθος δὲ ἀνδρεσσι μελήσει
πᾶσι, μάλιστα δὲ ἐμοὶ· τοῦ γὰρ κράτος ἔστ' ἐνὶ
οἴκῳ].”

Penelope retires.

ἥ μὲν θαμβήσασα πάλιν οὐκόνδε βεβήκει· 360
παιδὸς γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
ἐς δὲ ὑπερῷ ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶ^ς
κλαίειν ἔπειτ' Ὁδυσῆα, φίλον πόσιν, ὅφρα οἱ ὑπνοι
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις Ἀθήνη.

Telemachus announces an assembly for the morrow, upbraiding the suitors for their conduct.

μηνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα· 365
πάντες δ' ἡρήσαντο παρὰ λεχέεσσι κλιθῆναι.

τοῖσι δὲ Τηλέμαχος πεπνυμένος ἥρχετο μύθων.

“ μητρὸς ἐμῆς μηνηστῆρες ὑπέρβιον ὕβριν ἔχοντες
νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
ἔστω, ἐπεὶ τό γε καλὸν ἀκονέμεν ἐστὶν ἀοιδοῦ 370
τοιοῦδ', οἷος ὅδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδὴν.
ἡῶθεν δ' ἀγορήνδε καθεξώμεσθα κιόντες
πάντες, ἵν' ὑμῖν μῦθον ἀπηλεγέως ἀποείπω,
[ἔξιέναι μεγάρων ἄλλας δ' ἀλεγύνετε δαῖτας,
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
εἰ δ' ὑμῖν δοκέει τόδε λωῖτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποινον ὀλέσθαι,
κείρετ'. ἐγὼ δὲ θεοὺς ἐπιβώσομαι αὖν ἔόντας,
αἵ κέ ποθι Ζεὺς δῷστι παλίντιτα ἔργα γενέσθαι·
νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὅλοισθε].” 380

ῳς ἔφαθ', οἱ δ' ἄρα πάντες ὀδάξεν ἐν χείλεσι φύντες
Τηλέμαχον θάύμαζον, δ' θαρσαλέως ἀγόρευε.

Antinous retorts and is again answered by Telemachus.

τὸν δ' αὗτ' Ἀντίνοος προσέφη, Εὔπειθεος νιός·
“Τηλέμαχ', ή μάλα δή σε διδάσκουσιν θεοὶ αὐτοὶ
νψυαγόρην τ' ἔμεναι καὶ θαρσαλέως ἀγορεύειν· 385
μὴ σέ γ' ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσειεν, δ' τοι γενεὴ πατρῷϊόν ἔστι.”

τὸν δ' αὐτὸν Τηλέμαχος πεπινυμένος ἀντίον ηῦδα·
 “Αντίο”, ή καὶ μοι νεμεσήσεαι ὅττι κεν εἴπω;
 καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι. 390
 ή φῆς τὸῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
 οὐ μὲν γάρ τι κακὸν βασιλευέμεν’ αἰψύτερος τέ οἱ δῶ
 ἀφνειὸν πέλεται καὶ τιμηστερος αὐτός.
 ἀλλ’ ή τοι βασιλῆς Ἀχαιῶν εἰσὶ καὶ ἄλλοι
 πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἡδὲ παλαιοί, 395
 τῶν κέν τις τόδ’ ἔχησιν, ἐπεὶ θάνε δῖος Ὁδυσσεύς·
 αὐτὰρ ἐγὼν οἴκοιο ἄναξ ἔσομ’ ἡμετέροιο
 καὶ δμών, οὓς μοι ληῆσσατο δῖος Ὁδυσσεύς.”

Eurymachus asks about the guest just gone.

τὸν δ' αὐτὸν Εὐρύμαχος, Πολύβου παῖς, ἀντίον
 ηῦδα·
 “Τηλέμαχ”, ητοι ταῦτα θεῶν ἐν γούνασι κεῖται, 400
 ὃς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν,
 κτήματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάστοις.
 μὴ γὰρ δ' γ' ἐλθοι ἀνὴρ ὃς τίς σ' ἀέκοντα βίηφι
 κτήματ' ἀποραίσει, Ἰθάκης ἔτι ναιετοώσης.
 ἀλλ' ἐθέλω σε φέριστε περὶ ξείνοιο ἐρέσθαι, 405
 ὅππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὔχεται εἶναι
 γαίης, ποὺ δέ νῦ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
 ηέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
 ή ἐὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἵκάνει;
 οἷον ἀναῖξας ἄφαρ οἴχεται, οὐδὲ ὑπέμεινε 410
 γνώμεναί οὐ μὲν γάρ τι κακῷ εἰς ὥπα ἐώκει.”

τὸν δ' αὐ^τ Τηλέμαχος πεπυμένος ἀντίον ηῦδα·
 “Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
 οὐτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
 οὐτε θεοπροπίης ἐμπάξομαι, ἦν τινα μῆτηρ 415
 ἐς μέγαρον καλέσασα θεοπρόπουν ἔξερέηται.
 ξεῖνος δ' οὗτος ἐμὸς πατρῶϊος ἐκ Τάφου ἐστίν,
 Μέντης δ' Ἀγχιάλοιο δαῖφρονος εὔχεται εἶναι
 νίος, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει.”
 ὡς φάτο Τηλέμαχος, φρεσὶ δ' ἀθανάτην θεὸν ἔγνω.

The suitors dance and sing until morning.

οἱ δ' εἰς ὄρχηστρύν τε καὶ ἴμερόεσσαν ἀοιδὴν 421
 τρεψάμενοι τέρποντο, μένον δὲ ἐπὶ ἑσπερον ἐλθεῖν.
 τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἑσπερος ἥλθεν
 δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἔκαστος.

Telemachus goes to bed and thinks over the advice of Athene.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς
 ὑψηλὸς δέδμητο, περισκέπτω ἐνὶ χώρῳ, 426
 ἐνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
 τῷ δὲ ἄρ' ἄμ' αἰθομένας δαΐδας φέρε κεδνὰ ἵδνια
 Εὐρύκλει, Ὁπος θυγάτηρ Πεισηνορίδαο,
 τήν ποτε Δαέρτης πρίατο κτεάτεσσιν ἐοίσι, 430
 πρωθήβην ἔτ' ἐοῦσαν, ἐεικοσάβοια δὲ ἔδωκεν,
 ἵσα δέ μιν κεδνῆ ἀλόχῳ τίεν ἐν μεγάροισιν,
 εὐνῇ δὲ οὐ ποτὲ ἔμικτο, χόλον δὲ ἀλέεινε γυναικός·

ἢ οἱ ἄμ' αἰθομένας δαῖδας φέρε, καὶ ἐ μάλιστα
δμωάων φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἔόντα. 435
ῳ̄ξεν δὲ θύρας θαλάμου πύκα ποιητοῖ,
ἔζετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραιής πυκιμηδέος ἔμβαλε χερσὸν.
ἢ μὲν τὸν πτύξασα καὶ ἀσκῆσασα χιτῶνα, 439
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσσιν,
βῆ ρ' ἵμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνῃ
ἀργυρέῃ, ἐπὶ δέ κληῆδ' ἐτάνυσσεν ἴμάντι.
ἔνθ' ὅ γε πανύχιος, κεκαλυμμένος οἰὸς ἀώτῳ,
βούλευε φρεσὶν ὥστιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

NOTES.

NOTES.

[The references denoted thus § are to the remarks on Homeric Grammar in the Introduction. A, B, Γ, &c., denote books of the Iliad; α, β, γ, &c., those of the Odyssey.]

1 *ff.* This beginning is especially praised by Horace, *Art of Poetry*, 136 *f.* ““Of Priam’s fate and far-famed war I sing.” What will this braggart produce worthy of such a boast? Mountains are in labour, to the birth will come an absurd mouse. Far more truly acted he who makes no ill-timed effort: “Sing to me, Muse, the hero who after the days of captured Troy visited the towns of many, saw their customs.” It is worth while to compare the opening of the *Iliad*, ‘Sing, goddess, the wrath of Achilles, son of Peleus, deadly (which brought to the Achaeans countless woes and sent forth to Hades many valiant souls of heroes, and gave themselves a prey to all dogs and birds—and the counsel of Zeus was working its accomplishment), from that very time when first parted and quarrelled those twain, Atreides, king of men, and glorious Achilles.’ The beginnings of other great epics, for instance, the *Aeneid* and *Paradise Lost*, may also be compared, both being ultimately derived from Homer.

1. *ἄνδρα*, ‘the man,’ there being as yet no definite article: § 18.

πολύτροπον, ‘of many a shift,’ ‘resourceful,’ thus giving (in Homer’s manner) the keynote of Odysseus’ character; his most usual epithet is *πολύμητις*.

[Eustathius explains ‘well-versed’ (which is too like *πολλῶν δὲ τύρων*) ; others ‘much travelled,’ which is not so good.]

2. *πλάγχθη*, § 2. *Τροίης*, definitive gen. *Ιερόν* ought perhaps

to be translated 'strong' rather than 'sacred': *so ἵερὸν τέλος*, 'a splendid band' K. 56; *ἱερῷ διφρῷ* (*ἢται μεγαλῷ* schol.) P. 464. *ἵερὸν κῦμα* Eur. *Hipp.* 1206. [See Curtius, esp. 401.] The πτολεθρῶν would however be full of shrines.

πτολεθρόν, a diminutive in form, not in meaning.

Ἐπερσε, in our idiom, pluperfect. Odysseus took a prominent part in the manoeuvre of the wooden horse by means of which Troy was taken.

3. νόον, translated by Horace (see above) *mores*. Cf. Tennyson, *Ulysses*—

'Much have I seen and known; cities of men
And manners, climates, councils, governments.'

[Zenodotus (fl. B.C. 200) read νόμον, which is weak and found in no ms.]

4. δὲ γε is used by Homer to avoid the repetition of a previous subject, as *ille*, Verg. *Aen.* 1. 3. Nägelebach '(γε apud Homerum) ponitur in sententiis causam rei cuiuspiam continentibus.'

δν = *Fōn*, which accounts for the non-elision of the final α of δλγεα, and for the lengthening of δρνμενός *Fōn* v. 5.

5. δρνμενος, 'striving to win.' δρνμαι stands to αίρω as *capio* to *capio*.

ψυχήν. The Homeric ψυχή was a substance which went to make a man during life, and after death became a shadowy, intangible thing, which at A. 4 is contrasted with the man himself.

νόστον ἐταίρων. The intense longing for home is a keynote of the poem, cf., e.g., vv. 13, 55 ff.

6. οὐδὲ δε, 'not even thus,' 'ne sic quidem,' referring back to δρνμενος, and further explained by λέμερός περ.

ἐρρύσατο. The ρ may be doubled at will, see § 16.

7. αἴτην σφετέρησιν = 'suis ipsorum,' O. 39, ποιτεροι λέχοι αἴτην. Elsewhere, in the phrase, αἴτοι is found not αἴτην, [So here one codex, Vindobonensis 56.]

ησιν, § 2e. δλοντο, § 7a.

8. νῆπτοι, 'fools!' an exclamation. For the derivation νη-, έτοι, cf. νημερτής, νηπιανος, νώρυμης.

οἱ, 'in that they'; we should have in Attic οἱ τινες.

κατα- ήσθιον to be joined. This separating of the component parts of a word from each other is called *tmesis* (= 'cutting'), and is very frequent in Homer in the case of a verb compounded with a preposition.

'Υπερίων, 'son of the most high,' a bye-name of the sun. [Other less satisfactory explanations have been given: (1) = ὁ πέρι λόγος (from εἶμι) 'he who goes on high,' but this would require Ι. (2) A contraction from Τπεριονίων, = 'Son of Hyperion,' with which cf. Δευκαλίδης = Δευκαλονίδης. (3) Assumption of a proper name Τπερός, from which both Τπερίων and Τπεριονίδης are formed.]

9. 8, § 18b.

τοῖσιν, 'from them,' dat. incommodi, Goodwin, § 184. 3. Verbs of depriving usually govern a double acc.; so A. 275, μηδὲ σὺ τὸν δάγαθός περ ἔών, δποαιρεο κούρην. Goodwin, § 164.

10. 'Of these things, from whatever source thou wilt, declare even unto us.' τῶν (§ 18a) governed by εἰπέ, so εἰπὲ πατρός, λ. 174. [ἀμόδεν may also mean 'from whatever point of the story.'] ἀμός is the Doric for τις, cf. οὐδ-αμώς.

εἰπὲ καὶ ἡμῖν, i.e., as thou knowest it thyself; 'us' indicates both the bard and his hearers. The Muses knew everything, B. 485. ὑμεῖς γὰρ θεαὶ ἔστε πάρεστε τε ἔστε τε πάντα.

[Some critics condemn the verse on the grounds (1) that Διὸς Φειπέ violates the digamma, (2) that a repetition of the invocation is feeble. Nauck for γε would read τι, which would give τῶν a more definite government.]

11. All the chieftains, Greeks and Trojans alike, have returned home, even Menelaos who returned last of the Achaeans in the eighth year after the taking of Troy. Now two years later still Odysseus is yet with Kalypso.

12. οἴκοι. The Indo-European language—the parent of most European and some Indian languages—had eight cases, three of which are not found in Greek, viz., the locative, ablative, and instrumental. Traces of the locative appear in Greek as χαμαλ, πέδαι, ποῖ, οἱ, μέσῳ, ἐν Ἰσθμοῖ, and Latin *militiae, domi, humi, belli, ruri, ibi, ubi*.

ἴσταν, §

πέφενυότες. The 2nd (or ‘strong’) perfect is usually intransitive, as *ἀγρυψμι*, ‘I break,’ *ἔαγα*, ‘I am broken;’ but besides *πέφενυα* several strong perfects are transitive; so *κτείνω*, *ἔκτονα* ‘σπείρω, *ἔσπορα* ‘τίκτω, *τέτοκα*. *πόλεμον*, ‘the war’ before Troy; *θύλασσαν*, the dangers especially of shipwreck.

13. *τόν*, § 18a. *νόστου*, Goodwin, § 172. 1.

14. *δῖα θεάν* (§ 2), ‘goddess most fair.’ *δῖος* has here no reference to divinity, but rather, through the idea of brightness, to beauty, as in *ἡώ (αἰθέρα) δῖαν*. Many Homeric epithets have become crystallised into mere titles, one proof out of many that the Iliad and Odyssey are rather the last than the first of a long series of epic poems; cf. *ἀμύμων*, 29 note, and our ‘honourable gentleman.’

15. *σπέσσοι*, § 2d. [Mss. vary between *σπέσσαι*, *σπέσαι*, and *σπέσσαι*, the last of which Nauck reads.] *λαλαιομένη πόστιν* *εἴναι*, ‘longing for him to be her lord.’

16. ‘But when now had come the year with its revolving seasons.’ *ἔτος*, the year as made up of so many days, *ἔτιαντός*, as made up of so many seasons. *περιπλομένων*, § 18c.

17. *τῷ*, ‘in which,’ § 18c. *οἱ*, ‘for him,’ Odysseus. *ἐπεκλάσαντο*, ‘had fated;’ the Greek idiom often uses the aorist when we more precisely use the pluperfect.

18. ‘Not even then was he quit of toils and safe amid his friends.’ [*καὶ* is better taken thus = ‘and’ than intensive; ‘not even then was he quit of toils even though among his friends,’ i.e., although already in Ithaka he had yet to contend with the suitors.]

πεφυγμένος ἀθλῶν. Adjectives derived from verbs and participles are constructed with the genitive when the verb itself would take the accusative, and may be regarded virtually as substantives. So Eur. *Hec.* 235, *καρδίας δηκτήρια* = & *καρδίας δάκρυα*. Elsewhere *πεφυγμένος* is constructed like the verb *φεύγω* with an acc. as Z. 488, *μοῖραν δ' οὐ τινά φῆμι πεφυγμένον ἔμμεναι ἀνδρῶν*. *ἀθλῶν* = *πόνων*.

[Mss. vary between *καὶ σὺν ἑστι φίλοισι*, *καὶ μετὰ οἵτι φίλοισι*, and *καὶ μετὰ οἵτι ἐτάροισι*: and Aristarchus reads *οὐ δ' ἐνθα—φίλοισι* as a parenthesis, ‘in which the gods fated that he should return home even to Ithaka—nor even then was he

quit of toils and amid his friends—then did the gods,’ &c.: the δέ marking the apodosis in Homer’s manner.]

20. Poseidaon’s wrath is explained in 68*f.*

8 δέ so accented in the mss.

21. πάρος Ήγη, cf. 4*n.* ἀντιθέψ. See 70*n.*

22. *Alētones.* Homer regarded the earth as a huge flat encircled by the river Ocean; at its two ends, east and west, dwelt the *Aethiopians*. Cf. A. 423*f.*, ‘For yesterday went Zeus to a feast on a visit to the north *Aethiopians*, and in his train followed all the gods:’ upon which Mure (*Hist. Lit. of Greece*, i. 486), ‘This is a figure no way inconsistent with the poetical dignity even of the king of Olympus. Omnipresence, or all-pervading control over mundane affairs, far from being an essential, was scarcely the possible attribute of the chief of a pagan pantheon.’

23. *Alētones*: this ‘catching up’ is called *epanalepsis*.

τοι, § 18*c.* δεδαλαται, § 8*e.*

Ἐσχατοι ἀνδρῶν, i.e., on Ocean’s banks.

24. θυσομένου ‘Υπερίονος, ‘where Hyperion sets,’ local genitive; cf. γ. 251, ἦ οὐκ Ἀργεος ἦνεν Ἀχαικοῦ: so οὐ, ποῦ = ‘where.’ ἐδυσόμην is a mixed aorist with the termination of the 2nd (strong), the -ο- of the 1st (weak).

25. ἀντιών ‘particeps futurus,’ ‘to accept of.’ The word is not future but simply = ἀντιών, cf. § 13. [It has also been explained as the contracted future of ἀντιάζω, viz., = ἀντιά(σ)ων.] At A. 25 it takes an acc. ἐμὸν λέχος ἀντιώναν.

ταύρων, Goodwin, § 171. 1.

26. δαιτί with παρῆμενος. τέρπετο, ‘was making merry;’ the conception suits Iliad better than Odyssey. οἱ δέ, ‘but they the rest,’ οἱ is not yet the article, § 18*b.*

27. ἀθρόοι is the right spelling. ἀθροος, although supported by some mss. and by Aristarchus, is opposed to Greek euphony, for two following syllables cannot begin with an aspirate, thus we find, θριξ, τριχός, θριξι· ταχύς, θάσσων· τρέφω θρέψω. (La Roche.)

In the Odyssey the conception of Olympus, which in the Iliad is almost purely local, is idealised and the snow-capped mountain itself hardly thought of.

28. τοῖσι, 'in their midst,' local dat.

[29-31 were very likely made up from δ. 187-189, where ἀμύμων suits Antilochus better than it suits Aegisthus here.]

μνήσατο, § 7a. -οιο, § 3a.

ἀμύμων connected with μῶμος, 'blame,' as νόνυμος with νομα : the change to *u* is Aeolic. [Curtius, 715.] The original meaning then was 'blameless,' but in Homer it had already lost all ethical meaning and had come to mean 'noble,' 'high-born,' 'distinguished ;' so at 232 οὐκος ἀμύμων = 'glorious ;' μ. 261 ἀμύμονα νῆσον, 'beauteous isle.'

30. Agamemnon was, according to Homer, son of Atreus, grandson of Pelops, and was brought up with his brother Menelaos and cousin Aegisthos. Aegisthos and Thyestes murdered Atreus, then king of Mykenae in N.E. Peloponnesse, and the latter usurped the throne. Agamemnon and Menelaos hereupon went to Sparta, where the former shortly married Klytaemnestra, Menelaos her sister Helen. When Paris seized Helen, Agamemnon was generalissimo of the Greek expedition to Troy, and while there his wife was seduced by Aegisthus, who murdered him on his return. Orestes avenged his father's death by slaying Aegisthus. In the epic story Aegisthus stands in the foreground of the crime, but in later times (e.g., in the *Agamemnon* of Aeschylus) he is a mere dastard. [See further Jebb's *Electra*, p. vi. f.]

31 f. These lines do not agree with the regular Homeric views of the gods and of fate, which laid down that the gods were mighty, the fates mightier still, man an agent without free will. Here the poet clearly regards it as possible that each man could affect his own destiny. The idea of gods being so careful of men as to warn them thus, as Aegisthus is here warned, is a higher conception than is to be found in the Iliad, and marks a later date. [Fäsi, *Einleitung*, p. 13 (ed. v.)]

32. οἶον δέ νυ, 'only see how,' 'quam prave'; οἶον δέ is scornful, νυ marking urgency. -όωνται, § 8g.

33. ἡμέων, § 6a. καὶ αὐτοῖς, 'even of themselves,' i.e., without any doing of ours. Lat. *ipse* is often so used.

34. 'By their own blind folly have woes beyond their fate.' [ὑπέρμορφον, so written by Aristarchus and others,

most of the mss. ὑπέρ μόρον.] ὑπέρ does not, except indirectly, mean 'against.'

35. οὐς καὶ νῦν, 'thus even now,' introducing the episode of the treachery and death of Aegisthus.

'Ατρεῖδας, § 2c.

36. γῆμι = ἔγημε, § 7a. γαμέω, of the man, γαμέομαι (middle), of the woman.

'And slew the hero himself on his return (from Troy) though he knew the sheer doom, since we ourselves warned him before.' [This is better than Worsley's, 'the dark inventor of a heinous deed.'] As to the significance of the warning, cf. 31n.

μήστην, 'lawful,' literally 'wooed.' In Homeric times wooing and betrothal were very important features in marriage, the ξέδνα (see vocab. s. v.) marked off the wife from the concubine.

37. ἐτέλει Φοί Φάπομεν, before the digamma the diphthong is not shortened, cf. 4, 21n; § 27.

38. Hermes is sent down just as Vergil, *Aen.* 1. 301; 4. 222, sends down Mercury who was confused with Hermes. According to Max Müller (*Lectures* II. 468) the name originally meant 'the dawn-son.' [(1) Kuhn connects 'Ερμεῖα with the Indian Sāramejā-s. (2) Damm with εἴρω = 'speak.' (3) Crusius with εἴρω = 'join.' Cf. Curtius, 347.]

ἀργεῖφόντης, 'the bright-flashing.' For root ἀργ- see Curtius, 172; for φα- φα-, Curtius, 296. ἀργέσι is a locative of ἀργής, -φόντης is Aeolic for -φάντης, so στροτός = στρατός, δῶν = δῶν. In after times to explain an epithet no longer understood, the story of Argos, the hundred-eyed watcher of the cow Io, was brought in, and the word was translated 'slayer of Argos.' In that story Argos was the bright star-lit night (hence the hundred eyes) slain by the dawn-son Hermes.

The spondaic rhythm adds to the impressiveness.

39. μνάσθαι, § 12. [The best ms. reads κτείναι, evidently from mistaken analogy with μνάσθαι, which was regarded as aorist.]

40. The speech passes from indirect to direct, cf. 276, 374.

τίσις Ἀτρεῖδαο, 'vengeance for Atreides,' i.e., Agamemnon; objective gen., Goodwin, § 167. 3; Madvig, § 48. -*αο*, § 2c.

41. 'So soon as he shall have grown to manhood and shall long for his own land.' When a future verb stands in the principal clause, the *aorist* subjunctive in a subordinate clause = future-perfect, while the present subjunctive = simple future.

ἰμέρηται, § 10; **αἴης**, 26. At the time of his father's murder Orestes was in Athens, having been saved from death by his sister Elektra.

43. **πεθ**', imperfect to match **ἔφατο**: the aorist would have been apparently more suitable.

ἀγαθὰ φρονέων, 'though he advised him well,' Goodwin, § 277. 5.

νῦν δ' ... ἀπέτισε, 'but now hath he paid full penalty at once.' For the aorist when our idiom expects the perfect, cf. § 24.

44. **γλαυκῶτις**, 'with gleaming eyes,' so **γλαύξ** = 'an owl.' In the Iliad, Athene was the goddess of war, cf. A. 200 **δεινώ** δέ οἱ δόσει φάναθεν, but in the Odyssey she appears rather as embodied **φρόντοις** ('practical wisdom'), acting as the guide and adviser of Telemachus, the instructor of Penelope, the constant protector and inspirer of Odysseus.

46. 'he, sooth, lies low in death deserved.'

κένος γε in strong contrast to Odysseus, whose sufferings were undeserved.

δλεθροφ, local dative, Goodwin, § 190; Madv., § 45. 6. Note the alliteration of **κ** in this verse, of **δ** in 48, 49.

47. 'So perish, too, another, whosoever may do like deeds.' [**ὡς = utinam**, is also read, but with much less authority.] **ὅτις**, § 17. **μέτοι**, optative, because quite indefinite. The verse was quoted by Scipio Africanus the younger on hearing of the death of Tiberius Gracchus.

48. **δαίφρων**, 'wise of heart' (in the Iliad referring only to *prudence*) still further points the contrast between the guilty Aegisthus and the guiltless Odysseus. [For the root of the word **δαίσ**, cf. **δαήναι**. See Curtius, 230. Nitzsch connects it with **δαήναι**, 'to have proved,' and so translates it 'proved,' 'tried,' whether in peace or war.]

49. **φΩλων ἀνο**, 'far from friends.' Prepositions when

following their case throw their accent back. In prose περί alone of the regular prepositions follows its case, then only to give special prominence to the substantive.

50. νῆσος ἀμφιρύτη, 'a sea-girt isle'; for the tautology cf. Soph. *Aj.* 134, τῆς ἀμφιρύτου Σαλαμῖνος ἔχων βάθρον ἀγχιάλου.

ἀμφιρύτη. Compound adjectives (except some of those connected with compound verbs, e.g., ἐπιδεικτός, ἀνεκτός) are of only two terminations. So Soph. l.c. ἀμφιρύτου is fem.

ὅτι τε, 'just where.' The particle τε is in epic poets joined to γάρ, δέ, μέν, οὐδέ, and relative pronouns and adverbs to strengthen their meaning when it is no longer a conjunction: cf. *que* in Lat. *quisque*, &c., § 25.

The isle is represented in the middle of the sea in order to show how impossible it was for Odysseus to get away unaided. Ogygia was identified by the ancients with Gozzo near Malta (Strabo 1. 26). Völcker shows that it must have been situated in the N.W. of the Mediterranean; but it is of course legendary.

51. νῆσος δευδρήσσον, 'tis a wooded isle.' This leaving out of all connection with the foregoing sentence is called '*Asyndeton*'; and the catching up of the word νῆσος, '*Epanalepsis*'; cf. *Altioras*, 23n.

ἐν, 'therein,' adv.

[δάματα, nearly all mss. δώμασι.]

52. δλοσφρόνος, 'of baleful wit'; a knowledge which could be turned to uncanny uses: so our word *wizard*. [A schol. conj. δλοσφρων.]

In Hesiod, *Th.* 1016, Kalypso was the daughter of Okeanos and Tethys.

54. Heaven is a huge canopy, and Atlas keeps it from the earth just as the pillars of a building keep the roof from the floor. ἀμφὶς ἔχουσιν, 'keep apart,' 'distinct,' as N. 706 ἀμφὶς ἔργει = διείργει. The myth probably originated in a high mountain, whose cloud-capped peak seemed to reach even unto heaven. Where the pillars were supposed by Homer to stand, south or far west, is uncertain, but the extension of geographical knowledge implied by the knowledge of them points to the later date of the *Odyssey*: cf. Gladstone's *Primer of Homer*, pp. 57-64.

55. δδυρόμενον, concessive with κατερύκει, Goodwin, § 277. 5.

56. αἰεὶ δέ (εἰ) § 30, 2. [δέ in some mss. is an evident attempt to mend the metre which needs no mending.]

λόγος in Homer only here and O. 393, both times in the plural. [Nauck conjectures ἐπεσσων.] Cf. her 'wheedling words' ε. 208-210.

αἰμυλίοισι, 'wheedling,' cf. Verg. *Aen.* 1. 670, *hunc Phoenissa tenet Dido blandisque moratur* | *vocibus*.

57. 'is wooing him to forgetfulness of Ithaka.' δέως with future indicative is used with verbs of 'plotting' and the like, to denote *how* a purpose may be carried out, although this sense sometimes approaches that of the subjunctive *in order that*. Madv. § 123, note 1. Cf. A. 136 δραντες κατὰ θυμὸν δέως δυτάξιον ἔσται.

58. καλ, 'if but,' disparaging; [better than 'yearning to see' —and wishes to die (because he cannot see it.)].

59. 'and yet doth not thy heart once reck thereof, Olympian'; περ implying that though Zeus' heart did not relent, another's would.

60. Ὀλύμπια. Od. The pause lessens the violent nature of the hiatus.

τ'=ροι (dat. commodi with χαρτίζετο), a violent and unusual elision; [but see δ. 367 and perhaps A. 170. Cobet, *Miscellanea Critica*, p. 346].

62. Τροίη ἐν εὐρεῖῃ, perhaps 'on the plain of Troy.'

τίνειν; 'why then?' of dat. incommodi.

ἀδόντας (§ 8d (2)) a pun upon Ὁδοντεύς, 'the endurer of the divine wrath.' The same pun is made at τ. 275, 407, and especially ε. 340, 423. [Curtius, 135, 244, 667.]

τόσον, 'so greatly.'

63. νεφεληγερέτα, § 2a, an Aeolic form. From the fact that these come most frequently in formal titles, Dr. Gemoll (*Einleitung*, p. 5) concludes that the cradle of epic poetry was amongst the Aeolians, but that the beautiful happy Ionians developed and brought it to its present perfect state.

64. ἥρκος ὀδόντων, 'what word hath escaped the fence of thy teeth,' these resembling the stakes of a fence. [This is

better than taking the ‘teeth’ as a periphrasis for the ‘lips,’ —Worsley’s ‘what word hath passed *the portal of thy lips*?; so ‘the door of my lips,’ Shakesp. Richard II.

‘Within my mouth you have engoaled my tongue,
Doubly portcullised with my teeth and lips.’]

δδόντων, gen. of material, Goodwin, § 167. 4.

σέ·έρκος. *έρκος* is a part in apposition with the whole *σέ*, an usage mainly epic, but found also in, e.g., Plato; cf. T. 44, Τρῶας δὲ τρόμος αἰνὸς ὑπῆλυθε γυῖα ἔκαστον.

66. ‘Who in mind is better than mortal men and who freely gave offerings to the deathless gods whose domain is wide heaven.’ περὶ·εστι governs gen. βροτῶν, from the comparative notion implied, Madv. § 64. περὶ θώκε from περιδίδωμι. A similar tmesis and construction occur at A. 258, or περὶ μὲν βουλὴν Δαναῶν, περὶ δ’ ἔστε μάχεσθαι.

67. εὐρύς as an epithet of οὐρανός is an improvement on the Iliad conception of a local heaven on mount Olympus.

68. γαιήχος, probably alluding to Ocean as girdling the Earth [rather than regarding the sea as the foundation upon which the land seems to be built].

69. Κύκλωπος, ‘because of the Cyclops,’ causal genitive, Goodwin, § 173. 1. Cf. Liv. 21, 2, *iram interfecti ab eo domini*.

δΦθαλμοθ, ablative genitive as after a verb of depriving, Goodwin, § 174. [Nauck finding fault with this construction reads δπδμερον= ‘deprived.’]

70. ἀντίθεον, ‘god-like,’ one of Homer’s conventional epithets: applied in the Iliad to *Sarpedon*, E. 663; *Ajax*, I. 623; *Nestor*, Ω. 257; *the Lykians*, M. 408; in the *Odyssey* to *Odysseus*, a. 21, o. 90; *Odysseus’ companions*, δ. 571; *Phaeakians*, ȝ. 241; *the Suitors*, ȝ. 18; *Penelope*, λ. 117. [Fäsi translates ‘godless,’ referring to i. 272f. οὐ γὰρ Κύκλωπες Διὸς αἴγυχον δλέγουσιν | οὐδὲ θεῶν μακάρων.]

Πολύφημον, attracted to the case of δν; this inverse attraction is fairly common in Greek (Goodwin, § 154) and is imitated by Vergil, *Aen.* 1. 153, *urbem quam statuo vestra est.*

δν is contrary to analogy; [perhaps read with Nauck δο: cf. B. 325, so too in the common phrase Ἰλίου προτάροιδε (where the ι must be long) we ought to read Ἰλίοο.]

71. Κυκλώπεσσιν, 'over all the Cyclopes,' dat. of reference, so B. 483, ἔξοχον ἡρώεσσιν; λ. 485, νῦν αὐτε μέγα κρατέεις νεκύεσσιν. The gen. would denote superiority.

72. ἀτρύγετος, 'unwearied,' 'restless,' from root *τρυ-*. It is one of the earliest instances of *F* passing into *γ*, the *F* itself being in still earlier times developed from the *v*. [(2) Schmidt (*Vokalismus*, ii. 337) explains 'not to be dried' from root *τρυγ-*, but the existence of such a root is more than doubtful, Curtius, pp. 598, 599. (3) The old translation 'unvintaged,' which went well with *ἀκάρπιστα πέδια*, Eur. *Phæn.* 210, and as a contrast to *τραφερή*, leaves the *e* unaccounted for. (4) Schöll connects the word Lat. *trux*, making the primary signification *dark, gloomy.*]

73. ἐκ τοῦ, 'from that time,' as always in Homer, here with reference to 69.

74. ἐν-οστί-χθων, kindred words are ὠθέω, (*ἐωσα*), ἐνν-οστί-γαλος, *εἰν-οστί-φυλλος*. [Curtius, 260.]

75. οὐ τι κατακτεῖναι, 'attempts not indeed to slay him'; a parenthesis.

76. 'Let us that are here,' in contrast to the absent Poseidaon. *ὅδε* is often used to point at a person or persons, the 'deictic' use; so, often in Attic, *ὅδε = ego.* πάντες emphatically placed.

77. ὅπως Ἀθῆσι, 'in order that he may return,' explanatory of *περιφρ.* *νόστον*. Observe that the older form in -σι is retained.

84, 'for.' Homer often co-ordinates, where later writers would subordinate sentences, so 433. This trait of a simple style is often used for effect by rhetorical writers, Verg. *Aen.* 3. 8 f., *vix prima incepere adest et pater Anchises ventis dare vela iubebat.*

78. 'For in no wise will he be able to strive alone against all, despite the will of the gods.'

82. εἰ δῆ, 'if then.' *τοῦτο*, referring back to 76 f.; and further explained by the following words, *νοστῆσαι Οδυσῆα.* φίλον ἐστι = placet.

83. [πολύφρονα is the reading of Eustathius and of 9 of La Roche's mass. for the vulgate *δαιφρονα*, which is found in 5.]

84. ἔπειτα, to be closely taken with *et δῆ*. μὲν, answered by αὐτάρ, 88.

διάκτορος, 'the conductor,' from διάγω, not to be limited to the conducting of souls, which was however one of Hermes' attributes, cf. *ω. 1.* Ερμῆς δὲ ψυχὰς Κυλλήνος ἐξεκαλέστο | ἀνδρῶν μηνοτήρων. This 'conducting' is his chief attribute in Homer, thus he escorts Herakles from Hades, λ. 625, and leads Priam to Achilles to ransom Hektor's corpse, Ω. 339. Cf. Hor. *Od. 1. 10. 13 f.*, quin et Atridas duce te superbos | Ilio dives Priamus relicto | Thessalosque ignes et iniqua Troiae | castra fecellit. | Tu pias laetis animas reponis | sedibus virgaque levem coerces | aurea turbam, superis deorum | gratus et imis. [The word is also derived from διάγω· δε διάγει τὰς τῶν θεῶν ἄγγελας; and by Buttmann from διάκω, collateral form of διάκω, so that it is nearly identical with διάκονος, *Lexil.*, § 40.]

85. διτρύνομεν, conj. § 10. The actual despatching of Hermes does not take place until the fifth book.

86. ἐϋπλοκάμῳ refers not so much to the hair itself, respecting colour, etc., as to the manner of dressing it.

87. νόστον is drawn from the relative into the chief clause; the construction is νόστον νέηται.

ὅς κε νέηται, 'that so he may return.'

ταλασίφρων, with τλήμων, πολυτλήμων, πολύτλας, θρασύς and κρατερόφρων, a constant epithet of Odysseus.

88. Ἰθακήνδε, 'into (the town of) Ithaka.' The suffix -δε corresponds to the Latin -do, in *en-do*, *in-du* (Curtius, 233), and according to Scherer to Lat. *de*. [Some mss. and edd. read 'Ιθακῆν δέ εἰλεύσομαι, while La Roche believes that Homer wrote 'Ιθάκην δέ ἐλεύσομαι.]

89. ἐποτρύνω, viz., against the suitors.

Θεῶ, § 10.

90. καλέσαντα, after *οἱ*, begins an accusative-and-infinitive clause. κορδωντας, § 13.

91. πᾶσι, § 30, 2c. [Some few mss. read πᾶσιν.]

ἀπειπέμεν, 'speak out,' § 12.

'The men who are ever slaughtering his sheep in plenty.

and glossy kine with shambling gait.' [ἀδινός has also been translated 'rich,' 'fat,' cf. ἀδηνή; and 'close-thronging,' which suits sheep and bees (B. 87), but not so well a wail or a heart, or the Seirens.]

εἰλίτρος describes the awkward walk of cattle, and is opposed to δερπίτοδες. Buttmann, *Lexil.*, 266, would translate *stampfüssig*, 'heavy-footed,' with reference to threshing. [The digamma of οὐλίκας lengthens the last syllable.]

Οὐλή, 'glossy,' 'sleek,' from root σελ, as σέλας, in Homer always of cattle (not of bulls) : Euripides, *Her.*, 191, applies it to grass. [The usual translation is 'crumple-horned,' Lat. *camurus*, which suits well those passages where the cognate substantive means 'tendril'; cf. *Hymn. Herm.*, 192, κεράστων ἐλικτάς. (2) 'rolling' of gait, and so joined (according to a common usage in Homer) with εἰλίτρος as the more general word.]

93. **Pylos**, here the Messenian town, in the SW. of the Peloponnese, on a promontory at the north entrance of the basin, now called the *Bay of Navarino*, which harbour was fronted and protected by the little narrow island Sphakteria (*Sphagia*), a mile and three-quarters long, the scene of the exploit of Demosthenes and Kleon in the Peloponnesian war. [There were two other towns of the same name, viz., (1) in Triphylia, A. 671; (2) in Elis. Already in antiquity it was doubted in which of the three Nestor lived, and Strabo (d. A.D. 24) decided in favour of the Triphylian town.] The gender of Πύλος is common, cf. Ζάκυνθος, 246.

Τμαθόεσ. Strabo's derivation from the river Amatha is impossible, for adjectives in -oεις never come from names of rivers: Pylos, too, lay near a coast where sand-hills were frequent. In Homer the word occurs fifteen times, and always as an epithet of Pylos.

94. πενσόμενον, 'to learn'; the future participle in Homer, like Lat. supine in -um, denotes aim, and is used after verbs of motion (send, drive, etc.). 'To learn about the return of his dear father, if perchance he might hear thereof, and that fair renown might be his among men.' For the variety of phrase, cf. P. 143, ησ' αὕτως κλέος ἔσθλὸν ἔχει.

[97, 98 were condemned even before the time of Aristarchus, chiefly owing to the fact that (1) between Olympus and

Ithaka lay very little sea, (2) here only does Athene use Hermes' winged-shoes. 99-101 were also condemned as occurring only where war and strife are prominent. 99 appears of Nestor, K. 135, E. 12; of Ajax, O. 482; of Telemachus, o. 551, v. 127; 100, 101, of Athene, E. 746, 747; O. 390, 391; on each occasion in her capacity of war-goddess.]

ἀμβρόσια, 'immortal,' as belonging to an immortal (transferred epithet), in which sense it is also applied to πλάκαιοι, χάῖται, καλλος, πέπλος, and in a secondary sense to νύξ and θνοος. [This is better than to apply it directly to the object, 'that wax not old.'] The initial μ of *μορτός*, which usually changes to β (*βροτός*), can here be seen; the root is *μερ*, *μορ*, *μαρ*, and kindred words are *μαρανω* = 'make to wither'; Lat. *mors*, *morior*, *mor-bus*, *mar-ceo* and perhaps *mare*, mere, morass, Curtius, 331 f.

τύρη, 'the sea'; other similar adjectives used as substantives in Homer are *Τραφερή*, E. 308; *χέρος*, Δ. 425; *ηπειρος*, B. 635; *δέρη*, ε. 313; *ἀμβροσίη*, δ. 445; *γέφυρη*, η. 119. [*φέρον* changed by Naber to *φέρει* because of the surrounding presents.]

98. **ἅμα**, 'swift as,' as though in a race.

101. **ἀνδρὸν τρέων**, apposition, for *ἀνὴρ* often in Greek used much as French *Monsieur le*. So Ajax (Soph. *Ai.* 817) uses it of his bitterest foe Hektor, where, says Jebb, 'the word gives a certain tone of distance and aversion to the mention of a well-known but hated name.'

τοσούν τε, quibuscumque, cf. § 25, 50n.

κοτέσσεται, § 10. The aorist of a past event.

δειριμοτάτη, 'daughter of a mighty sire.' [Bekker and La Roche read with 5 mss., one good one, *διειριμοτάτη*, which is good on metrical grounds. But the δ- is probably merely prothetic, i.e., no part of the root, Curtius, 532.]

102, 103. **βῆ, στῆ**, the rhyme is intentional.

103. **προθέροις=θέργοσιν**, 120. This 'front door' led from the highway into the court-yard in which (and therefore in front of the house proper) the suitors were playing. See illustration.

ἐνι, with dat. of rest; in 104, with gen. also of rest, but implying 'looking towards' or even 'moving upon.'

104. The Taphians being situated only a few stadia to the

east of Ithaka, it is strange that Telemachus should not have known so near a neighbour.

106. οὐτα, 'there,' with reference to εὗρε δ' ἄρα. [Nauck (*Mélanges*, III. 17f.) for this awkward word conjectures ἐκεῖθι.]

107. πεσσοί, stones used for playing a game which, perhaps, corresponded to some extent with our chess or draughts; cf. Eur. *Med.* 68, πεσσοὺς προσελθὼν ἔνθα δὴ παλαιταροὶ θάσσουν, where it is usually translated 'place of draughts.'

ἕπετον, descriptive imperfect.

108. ἕκτανον, for the tense, cf. 17 note.

109. οἱ μὲν κήρυκες· οἱ δὲ, (τοι δέ), θεράποντες. This apposition of the whole and its part is very frequent in Homer, Madv. 50. b. note 4. The κήρυκες and θεράποντες are attendants, brought with them by the suitors: the θεράποντες, 'henchmen,' are of free but humble birth. They are busied now, some in the washing and laying of the tables, some in distributing the meat.

[110. οἱ μὲν ἀρ οἶνον. Bekker, Nauck, etc., with Eustathius and schol. Vindob. read οἱ μὲν Φοῖνον, urging that the ἀρ (ἄρ) of the mss. was due to copyists ignorant of the digamma.]

112. προτίθεντο, 'put before' the seats, 'while others were portioning out flesh in plenty.' κρέα, § 4. δατεύντο, § 8b. These preparations for the feast were all going on just inside the house in the men's apartment.

ἰδέ (originally Φιδέ) an epic word used by Homer, Hesiod, and once by Sophokles, *Antigone*, 969. [See Ellendt, s.v.]

113. θεοειδῆς, i.e., in shape and stature.

114. φθον, 'his own,' imitated by Hor. Od. 4. 7, 19, amico quae dederis animo.

116. μηηστήρων τῶν μὲν. The demonstrative sometimes thus follows its noun in order the more clearly to point a contrast with the following words, cf. 151. [Cobet, *Misc. Crit.*, 422, conjectures either τῶν μὲν μηηστήρων, or (by preference) comparing v. 225, ἀνδρῶν μηηστήρων.]

σκέδασιν θεῖη, a similar periphrasis to τελευτὴν ποιῆσαι, 249.

117. τιμή, consisting of I. the royal demesne (*τέμενος*), II. the means of sustenance, III. gifts of honour.

κτήμασιν, dat. of ref., cf. 71 note.

118. τὰ φρονέων, 'with these (vv. 113–117) thoughts,' subordinate to *μεθήμενος*.

120. ἐφεστάμεν, § 12.

123. δῆμι, § 6a. φιλήσεαι, 'thou shalt be welcomed,' fut. mid. for passive, as often in verbs with pure stems. ἔπειτα, 'thereafter,' further explained by δείπνου πασσάμενος.

124. πασσάμενος, § 13.

μυθήσεαι, 'thou wilt tell,' fut. of expectancy.

ὅπτεό (§ 6c) σε χρή, 'what thou needest.'

125. ή δ' ... Παλλὰς Ἀθήνη, 'she ... Pallas Athene,' the words are in apposition.

126. δόμος, i.e., the men's portion of it; ὑψηλός, fixed epithet.

127. πρὸς κίονα, with ἔστησε.

128. δλλα, 'besides,' a use of δλλος common even in prose, cf. §. 84, δμα τῇ γε καὶ ἀμφίπολοι κίον δλλα. So the Latin *alius*, Lucr. i. 117, *an pecudes alias divinitus insinuet se*.

130. 'and leading the way he set her on a chair and spread thereunder linen clothes,' i.e., on the floor. λίτα, acc. sing. of a stem λιτ- connected with λίνον, *linum*, *linteum*. A dative λιτί occurs Σ. 352, ἐανῳ λιτί κάλυψαν. [Nitzsch and others explain it as neut. pl. from λιτ= 'smooth (i.e., embroidered) cloth.' See Curtius, 366.]

132. θέτο, 'set for himself.'

133. 'Lest the guest annoyed by the din should loathe the feast, being come among over-weening men.' ὑπερβάλος is connected with ὑπερφύής and ὑπέρφεν, Aesch. *Ag.*, 377, from root φύ. [(2) Lobeck explains as formed from ὑπέρβιος, ὑπερβάλος, as εὐτρόχος passes into εὐτρόχαλος. (3) The old absurd derivation was ὑπέρ φιαλήν= 'running over the cup.' Cf. Curtius, 717.]

μετελθών would in prose be ως μετελθών.

136. προχόφ with φέρουσα; ἐπέχενε, sc. ταῦς χερσὸν αὐτῆς.

138. νέψασθαι, 'to wash withal,' infin. of the aim. This hand-washing before meals was universal, and in the absence of knives and forks very important.

παρὰ-τάννυσσεν, tmesis.

140. 'After that she had set thereon many dishes, giving freely of what she had.' παρεόντων, partitive genitive. We should expect rather ταῦτα ἔστων or παρεοῦσιν. [The verse is out of place here, coming in appropriately when an unexpected guest turns up for whom preparations have to be made.]

κρείων, §. 4; δεῖπας, from the side table.

143. κῆρυξ, Medon, the herald of the house.

αὐτοῖσιν with οἰνοχοεύων.

144 f. Now comes the meal itself, the preparations for which have already been described, 109-112. See illustration.

147. παρενήνεον, better explained as a reduplicated imperfect from root *re-* than as an aorist. [Bekker conjectures παρενήσον. 10 of La Roche's mss. read 147, 148 in inverted order. 148 is either spurious or wrongly placed, for already (110) the heralds had mixed the wine and water in the mixing bowls. The whole passage is in a disarranged state. Nitzsch arranges the verses thus, 139, 144-147, 141-143, 149, 150.]

148. ἐπεστέψαντο, 'filled high with drink.' The *vina coronant* of Verg. *Aen.* i. 724 as meaning crowning with a chaplet (cf. *Aen.* iii. 525, *tum pater Anchises magnum cratera corona induit implevitque mero) would seem a mistranslation.* The old grammarians explain the phrase as above, and from *impletvit mero* it would appear that Verg. knew that interpretation. The genitive is used as after a verb of filling, as e. 93 παρέθηκε τράπεζαν ἀμβροσίη πλήσασα, Goodwin, § 172.

149. ἑτοῖμα, predicative with προκείμενα.

δνεῖται, 'dainties' = πάντα τὰ δνησιν ἐμποιοῦντα.

150, 151. Formal ending of a meal, imitated by Vergil, *Aen.* viii. 184, *postquam exempla fames et amor compressus edendi.* ἐξ-έντο, tmesis from ἐξ-λεμαι.

151. μέν, answered by αὐτάρ, 156. [Nitzsch's μηηστήρους τοῖσιν μέν would be an improvement. Ameis punctuates ἐντο, μηηστῆρες κ.τ.č.]

152. γάρ τε = *namque*, a combination often occurring in Homer (15 times).

ἀναθήματα, 'sequel,' 'accompaniment;' cf. ἐλεγχεῖν ἀναθήσει X. 100; Cic. *ad Att.* i. 1, 5, *totum gymnasium ἡλον ἀνάθημα.* [An alternative translation 'ornaments,' 'crown,' is too modern for Homer, who uses in this sense δγαλμα; Cowper's

'enlivening sequel of the banquet's joys' seems to be between the two.]

153. κῆρυξ, 143n. ἐν χερσὶν with θῆκε, 'placed in his hands.'

155. ἀνεβάλλετο, 'set him to sing,' *accinxit se* [or 'struck up' or 'sang as prelude' or 'lifted up his voice in noble song']. In these so-called accompaniments on the *κιθαρα* a prelude was played, then came the song (rather recitative), and at intervals a performance on the instrument. Accompaniment in our sense of the word was unknown; [see especially Fäsi, *Einleitung*, p. 8]. See illustration.

157. οἱ δὲλλοι, 'those others.'

159. τούτοισι...ταῦτα. Note that these words express a much more distant connection than *τοῦτο* and *ταῦτα* would have done.

160. βέτα, 'lightly,' without thinking any more about it.

161. 'Even that man's, whose bones I ween are bleaching and mouldering in the rain.' [This seems better than to explain λευκά as a fixed epithet, which would be less graphic.] ἀνέρος goes on to explain the δὲλλοι to which δὲλλότριον 160 is equivalent.

162. κυλίνδει, sc. δοτεα. Notice change of subject.

163. εἴ...γε, 'O! if but, &c.,' a strong expression of wish.

Ιδούτω, ἀρηστάτω, § 11.

164. 'Then would they one and all pray rather to be swift of foot than wealthy in gold and raiment.' A comparison of two properties of the same subject is expressed in Greek by two comparatives, Φιλόμηλον οἱ πολλοὶ βελτιόνα ἤγουνται εἶναι ἡ πλούσιώτερον. So in Lat. *celeriores quam diiores*.

166. νῦν δέ, 'but as things are,' *nunc vero*, as opposed to an imaginary case.

δέ, 'thus,' as in 161f.

ἀπόλωλε, 'hath perished,' contrast the tense of ὄλετο, 168.

κακὸν μόρον, cognate acc. Goodwin, § 159.

167. εἰ περ, 'even if,' as 188, 204, with subjunctive of a purely imaginary case. φῆστι, § 10.

168. δέ = *tamen*.

169 = 206, 224.

170. τίς πόθεν ἀνδρῶν; two questions are asked in one, ἀνδρῶν depending upon τίς; cf. δ. 138 of τινες ἀνδρῶν, Verg. *Aen.* viii. 114, *qui genus, unde domo?*

[εἰς (enclitic), so Eustathius and one ms., the rest εἰς. Nauck reads ἔσσο'.]

[171-173, 'ἐν τισιν οὐκ ἐφέροντο,' Didymus : but the verses are necessary, although condemned by Aristarchus.]

171. ὅπποῖς, indirect question after κατάλεξον, the direct being resumed at πῶς.

172. εὑχετώντο (§ 8a), viz., on the voyage.

173. οὐ τι, 'in no wise.' μέν, 'in truth.' Such a remark in the mouth of an islander is, to say the least, naïve.

175. The usual interrogative particle in Homer is η or ηε; but in a double question (Attic πότερον...η, utrum...an, 'whether ...or') we find η (ηε) in the first, η (ηε) in the second clause. καὶ, 'already.'

176. Ισαν, § 8b, τιμέτερον δῶ, Madv. 28 a, note 2; A. 426.

177. ἀλλοι, 128n. ἐπίστροφος ήν ἀνθρώπων, schol. ἐπίστροφὴν καὶ ἐπιμέλειαν ποιούμενος ήν τῶν ἀνθρώπων: and this more definite explanation seems better than merely 'conversant with.'

181. Ταφίοισι, 71n. and 105n.

182. ἀδε, 'in this wise'; never (says Aristarchus) in Homer = 'here.'

κατήλυθον, 'I touched.' κατά in composition sometimes has this meaning; so κατάγομαι, καταπλέω 'I put in,' opposed to ἀνάγομαι, ἀναπλέω.

183. πλέων, one syllable by synesis. Note that ἐπί is repeated in a different sense.

οἴνοψ. It is difficult to decide between the two chief translations, (1) 'dark,' an epithet of the troubled sea, because (says Crusius) it then assumes a dark-red appearance—the wine in Homer was dark-red; and (2) 'sparkling,' 'glinting' in the sunshine, with which cf. αἴθοντα οἴνον ἐρυθρόν, μ. 19. This would equally well describe oxen, N. 703.

184. ἄγω δ', 'and my cargo is.'

αἴθοντα, 'bright,' 'flashing'; of the worked iron.

Τεμέση, in the interior of Cyprus—from this name comes our word copper = *aes Cuprium*. [Not as has been thought by Strabo and others in Bruttium (South Italy), which was scarcely known in Homer's time. In early times the intercourse between Greece and Italy was by *land*.]

μετά, 'to fetch'; χαλκόν, 'copper' or 'bronze' (tin + copper), not 'brass' (zinc + copper).

185. 'And here (*pointing*) is my ship drawn up in the country out of the town.' πολήσ, § 46.

186. **Rheithron**, a port in Ithaka, here only mentioned, on the north of the city, but, according to Gell and most authorities, on the SW. of the island. [See Schliemann; Völcker wishes to place it on the east.]

Neion, according to Gell, a mountain in the south part of Ithaka, SE. of the town. [According to Eustathius, a part of Nēriton in the north part of the isle; others again place it in the north of Ithaka, making it an independent ridge.]

188. εἴ περ τέ 'and this is true), seeing thou mayest go and ask.' ερηται, § 10.

190. πήματα, only of the bodily troubles of second childhood. [Naber conjectures πάσχει, but approves of Kammer's rejection of 188-193.]

191. γυρῆ. Sikèle, wife of Dolios, *w.* 365.

192. παρτιθεῖ, § 8a. εὐτ' ἀν with subjunctive of repeated action. 'Whensoever weariness seizes upon his limbs from crawling often up and down the knoll of his vineyard plot.' κατάλαβησιν, tmesis. μν...γυρά, epic apposition, 64n. γοῦνον, 'knoll,' connected with γόνυ, 'knee,' γώνος = 'corner.' Cf. Verg. *Georg.* ii. 113, *Bacchus amat colles*; also our expression 'the foot of the mountain.' [The old translation 'fruitful land' (from γόνος) conflicts with γοῦνος Αθηνῶν, *c.* 323, for the soil of Attica was poor (as Thucydides expressly mentions); on the other hand it was hilly. Curtius, 180.]

194. νῦν δέ, i.e., to return to the subject. έφαντο, probably on the way from ship to house.

195. βλάπτουσι κελεύθουν, 'hinder him from returning,' Aesch. *Ag.* 120, βλαβέντα λοισθίων δρόμων, Goodwin, § 174.

196. Join οὐ τῷ, 'not yet.'

199. ἐρυκανδώσῃ, § 8a.

201. τελέσθαι, 'will be accomplished,' § 12.

203. έτι δηρόν, § 27.

204. εἴ πέρ τε σιδήρεα δέσματ' ἔχησιν, 'even if iron chains hold him.' We must supply an object for *ἔχησιν*, rather than regard δέσματα in this light. [Cobet and Nauck conjecture for τε, Ε, i.e. *Fe*, which would supply the object required.]

ἔχησιν, for mood cf. 41n.

205. φράσσεται. The want of conjunctions is rather abrupt. ὡς κε νέηται, 87n.

207. εἰς, 'thou art,' 170n.

τόσος implies admiration, as *τοῖος*, 223, 371; cf. Verg. *Aen.* i. 606, *qui tanti talem genuere parentes.*

αἴροι, that the Homeric *αἴροι* consisted of body rather than mind is shown by several passages, by none more clearly than A. 3, 4, πολλὰς δ' ἵψιμους ψυχὰς Αἴδη προτάγεν | ἡρώων αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν.

208. μέν = μήρ. [So Aristophanes and Aristarchus and (according to Gotschlich but not La Roche) the best ms. the rest have γάρ.]

209. θάμα τοῖον, 'full often,' lit. 'often, so very'; cf. δ. 776, σιγῇ τοῖον; γ. 321, πέλαγος μέγα τοῖον.

210. ἀναβήνεται (§ 12), 'embarked (meaning to go) to,' i.e., 'embarked for.'

211. οἴην, § 8d.

213. πεπνυμένος, connected with πνέω, πνεῦμα, always in the metaphorical sense of 'wise,' 'shrewd,' 'discerning'; nearly always an epithet of men, but cf. 361.

215. μέν τε, answered by αὐτάρ.

τοῦ οἴηναι, 'that I am sprung from him,' Madv., 54c.

217. τεν = τινός, § 6c.

218. Join κτ. ιόντος έπι, 'on his own possessions.' Note that έπι usually refers to the subject, here to the object of the verb.

Ἐτερμόν, reduplicated 2nd aorist = ε-τέ-τεμον, which was then syncopated.

220. τοῦ μ' ἐκ φασὶ γενέσθαι. Join ἐκ-γενέσθαι, tmesis; 'whose son they say I am'; τοῦ, Madv., 54c.

[φασι, Naber suggests φησι, sc. μητήρ.]
 ἐπεί = our 'as you ask me.'

222. μέν = μή, cf. 208n. The γε implies, 'however unlucky in thy father thou wilt carry on the glory of thy race.'

διτέσσω, 'hereafter,' 'for the future,' to be taken closely with θῆκαν νάνυμον. The future is regarded as unseen, and so coming up behind us; cf. Iliad I. 343, οὐδέ τι οἰδε νόησαι δύμα πρόσω καὶ διτέσσω, i.e., into the past and future. [According to Heyne and others διτέω in Homer means 'in the past:']

223. Verg. Aen. i. 309, qui te talem genuere parentes.

225. τίς δαλ, the reading of Aristarchus, offers a rhyme with δαλι. [Exactly the same doubt between δέ and δαλ occurs Sophokles, Antigone, 318. The mss. here read δέ without exception, which gives a very decided hiatus.]

τίπτε δέ σε χρεώ; 'wherefore needest thou this?' Supply ἔχει (with Hermann) or ἵκανε, cf. §. 136, χρεώ γάρ ἵκανε. English, our English idiom uses the present. τίπτε = τι ποτε, acc. of respect.

225f. 'What feast, nay, what rout is this? is it a clan drinking, or a wedding-feast? for here we have no banquet where each man brings his share.' (Butcher & Lang).

226. εἴλαπινη, connected by Fick with *volup-tas*; *volup*, Φέλπω, Φελπίς. The εἴλ- represents ἔφλ-. [The old derivation was πίνειν κατ' ίλας, with a sacrificial notion.] Scan εἴλαπινη ἡε by *synizesis*. Nauck writes εἴλάπιν 'γέ.

227. ὡς τε, introducing the simile, to be taken with ὅβριζοντες, μοι with δοκέοντα, ὑπερφιάλων with δαινυσθαι.

Ἐρανος, 'a pic-nic,' i.e., a meal to which each guest contributes his share, = the later δαιπνον ἀπὸ συμβόλων. [Nitzsch denies that the word bears this meaning in Homer, translating rather a feast of princes with a king. Fick connects Ἐρανος with Indo-Germanic *rana*, = 'pleasure.']

232. μελλεν ἴμμεναι, 'promised to be'; [others overcharging the word with subjectivity, 'know that there was a time when I thought this house would be rich and blameless.']}

234. ἐβάλοντο = ἐβούλοντο. [Cf. Curtius, 549. Schol. H and Eustathius read ἐβάλοντο, which Nitzsch and others adopt. Spitzner reads ἐτέρωτ' ἐβάλοντο, in alteram partem ne verterunt. ἐβάλοντο if adopted = 'determined,' sc. ἐν θυμῷ.]

235. περὶ πάντων, i.e., in a more horrible manner.

238. τολόπευστε, 'finished,' lit. 'wound up the clue of war,' as if it had been a ball of wool.

239. Πανάχαιοι. The word 'Ελληνες is not yet a collective name (Thuc. 1. 3), Hellas being yet a single state in Thessaly. The Πανέλληνες are found B. 530, beside the Achaeans, while the later use of the word Πανέλληνες is given to Πανάχαιοι. [Gemoll, *Einleitung*, p. 3.]

240. κλέος, 'fame,' in the twofold sense of report and honour. δηίστω, see 222 note.

241. ἀκλαῖος, 'silently,' proleptic. [This is more graphic than 'ingloriously,' which the word certainly does mean at X. 304. Nauck writes ἀκλεῖως.]

"Ἄρπιαι, 'storm-spirits,' cf. v. 66, ἀνέλοντο θύελλαι; the root is ἄρπ-, cf. ἄρπη, 'bird of prey'; ἄρπαξ, 'greedy,' ἄρπάξω, 'plunder,' Lat. *rapio*, *rap-ax*, *rap-idus*, *rap-tor*, *rap-inus*. [Curtius, 263, 728.] It can scarcely be said that they bear any similarity to the Harpies of Vergil, *Aen.* iii. 316, *virginei volucrum voltus, foedissima ventris | proluvies uncaeque manus et pallida semper | ora fame.*

245. νήσοισιν, 71n.

246. Odysseus was so to speak the over-lord of the Kephallenian kingdom, which is in Homer divided into two main parts, viz., (a) Samē [some authorities as early as Strabo read Σάμῳ], (b) Dulichion.

[Δουλίχιον. Curtius, 191.]

Ζακύνθῳ, here masc., but fem. in t. 24, and Verg. *Aen.* iii. 270, *nemorosa Zacynthos | Dulichiumque Sameque et Neritos ardua saxis.* For the short syllable before Ζακύνθῳ, cf. B. 824, οὐ δὲ Ζέλειαν.

247. κρανῆ, always of Ithaka.

249. Penelope hates the idea of marriage, not being certain of Odysseus' death. She would 'make an end' by choosing a husband.

250. δίναται, 'prevails upon herself.'

φθινόθουσιν ἔδοντες, 'eat up.'

251. τάχα, never in Homer = 'perchance.' θιάρατω, a strong word, lit. 'hammer to pieces.'

252. ἐπαλαστήσασα, ‘having waxed wroth.’ The derivation of this διπλός λεγ. is very dubious, that which connects it with δλαστος, d- λαθ- being the most probable.

253. ή δη, ‘full plainly.’

254. κε with the optative in a relative sentence after a present negative chief clause (the negative here is δεύη) denotes the result brought about (Ameis); transl. *qui manus inferat.*

255. ἐν πρότυροι θύραις, i.e., ‘in front of the door,’ cf. ἐπὶ προθύροις, 103.

256. Odysseus would appear in the full panoply (note that each Homeric hero bore two spears) worn by every traveller. Thuc. i. 6, ‘For the whole of Hellas used to wear arms, as their dwellings were unprotected and their communication with one another insecure; and they lived wearing arms in ordinary as foreigners do now.’

257. τοῖος, i.e., so young and strong.

τὸ πρῶτα, ‘that first time.’

259. Ἐφύρη, a town in Thesprotia. The word is perhaps an Aeolic form of Ἐφέρα = watch-tower; so δνυμα = δνομα, στύρα = στόμα. [Or an inland town of Elis, in north-west Peloponnese, on the river Selleis, where Augeias dwelt. But the Thesprotian town is more probable, as the Taphians dwelt north of Ithaka. Ephyrē was also the old name of Corinth, Z. 152, 210.]

ἀνιόντα, ‘coming back.’

260. καὶ κατερε, i.e., as well as to other places.

261. ‘That he might have it to poison his bronze-tipped arrows withal,’ infinitive of the aim which is especially frequent with εἰναι. Cf. N. 312, νηνστ μὲν ἐν μέσσησιν ἀμύνειν εἰσὶ καὶ δλλοι. Cf. Goodwin, § 265.

No instance occurs in the Iliad of poisoning arrows, although if there had been any at the time when the Iliad was written, it would surely have been mentioned in so warlike a poem. This makes for a more artificial state of things, and therefore for the later date of the Odyssey. [La Roche suspects however that 259-265 are an interpolation of a rhapsodist.]

262. οὕτοι, § 27.

263. *νεμεσίζομαι*, with the accusative and infinitive or dative = 'am angry with,' with acc. or gen. = 'feel an awe of,' B. 138, ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῷ.

264. -εσκε, iterative, § 8i. *αλγῶς*, cf. 208.

266. 'Sudden would be their death, bitter their wed-lock.'

267. Θεῶν ἐν γονάσι κεῖται, 'in the laps of the gods,' with reference to their sitting statues; cf. *genua incerare deorum*, Juv., 10. 55; offerings were there placed by suppliants. [(2) Referring to the practice of suppliants grasping the knees of those whom they supplicated. (3) 'In the power of the gods,' the knee being typical of strength.]

268, 270. *κεν*, with fut. indic. (§ 22a) as A. 175, *οὐ κέ με τιμήσουσι*. *μέγαρον*. See illustration.

270. *ὅππως*, 'how.'

271. *εἰ*, an exclamation; cf. *eia*, especially in the combination *eia age*.

273. *μέθον πέφραδε*, 'tell out thy mind'; for the reduplicated aorist, cf. § 9.

275. *μητέρα* with *διωχθεὶ*, but afterwards softened down by a broken sentence.

[269-305. The passage abounds in difficulties and has been variously mended, for instance Hermann rejects 275-278 and 292; Friedländer supposes that the passage consists of three separate recensions. Bergk rejects the whole as part of the original Telemachy.]

277. *οὐδὲ* 84, 'and they,' the suitors.

ἴεδνα, 'bridal gifts such as should accompany in the case of a dear daughter'; i.e., such as a suitor would be sure to give to buy his wife. Aristotle, *Pol.* 2. 5, 'the Greeks used to buy even their wives from one another.' *ἐνι*, cf. H. 195, *ἐφ' ὑμετέρων*. [This is Cobet's view. Most, including Nitzsch, translate *ἴεδνα* here as 'dowry,' including the bridal presents. (The root of the word *ἴεδνον* = *σφέδνον* is probably *ἀδ-*, *σΦαδ-*, cf. *Ἄδοματι*, *ἡδύς*, Lat. *suavis*, *suadeo*. Curtius, 229.)]

282. *δοσσα*, a wandering voice from Zeus, distinct from *φημή* and *δομή*. [Curtius, 460, 654, 668, 671.]

ἢ τε, 'for 'tis rumour that brings.'

285. ξανθός, 'yellow-haired,' the prevailing colour would be black.

286. δι, 'he.' Σεύταρος = *novissimus*; ἤλθε, 'returned.'

287. 'That thy father liveth and will return.' ἀκούσῃς, cf. 41 note.

288. τρυχόμενος, viz., 'by the suitors.' The implied meaning is that Odysseus may be expected within the year.

289. τεθνηώτος. Verbs of hearing, etc., often have a genitive with predicative participle of something *heard*, as β. 423, τοι δ' ὅτρινοντος ἀκουσαν, or *heard of*, as β. 220, εἰ δέ κε τεθνηώτος ἀκούσω μηδ' ἔτ' ἔβντος.

290. δὴ ἔπειτα, 'in that case.'

291. χεῖαι, i.e., a cenotaph.

κτέρεα κτερεῖαι, *iusta solvere*. Note the infinitive used for imperative, which is used especially in Homer.

§ 21b. Goodwin, § 269.

[293-303 condemned by Duntzer and Nauck. It is impossible to reconcile the marriage of Penelope with one of the suitors and the bloody expulsion of these. The suitors too would hardly stay in the house after the marriage, and 295, 296 do not agree very well with 253-268.]

296. ἀμφαδόν, 'openly,' originally an accusative. Cf. ἐπισταδόν, σχεδόν [Curtius, 649]. We find also ἀμφαδά, ἀμφάδιον, ἀμφαδίην. Cf. Peile, *Primer of Philology*, p. 116.

297. δχέειν, lit. 'wear,' i.e., 'occupy thyself with,' almost 'bear thyself childishly.' ἐπειδή τ. ἐ., 'since no longer art thou of an age thereto.' τηλίκος = *tantulus*.

298. ή οὐκ, synesis. ἀτας, pres. when our idiom prefers the perfect.

300. δοι...έκτα, an appended explanation, cf. δολόμητις. δ = δι; as at 254; [or possibly = later δη, *quod*].

301. φλος, vocative. καὶ σύ, 'thou too.'

302. έσσο' = έσσο, imperative. [According to Delbrück = έσσι on the ground that Telemachus already possesses the strength needed for his design.]

τις, collective, 'many a one.'

304. 'Who doubtless chafe at tarrying.'

307. φῦλα φρονέων, 43.

309. ἐπεγόμενος ὁδοῖο, 'though anxious to prosecute thy journey,' gen. of the object aimed at, cf. 315.

310. τεταρτόμενος, § 13.

313. οἷα, 'such keepsakes as.' [Düntzer and Naber φίλοις.]

315. λιλαιόμενόν περ, 'eager as I am.' περ is intensive, not concessive.

[316. Nitzsch suggests σε for κε, objecting to δέττι κε ἀνάγγειλε as leaving the giving in uncertain expectation, but δέττι κε need imply no more uncertainty than that a thing is future and therefore not yet done.]

318. 'Taking it, a right royal one, from among thy treasures, and it will win thee a return gift.' καλ, intensive, with μάλα καλόν, as καλ λίην, 46. Cf. θ. 405, πολέος δέ οἱ ἀξιούσοις.

320. ἀνόραια, 'a sea-eagle'; this is the rendering of Aristarchus, and would seem to agree best with the Homeric manner, in which a bird is not referred to without qualifying it by specifying the kind of bird. [(2) 'on high,' so Eustathius, La Roche, etc. (3) 'out of sight,' Jordan, etc., with Herodian. (4) ἀνόραια = τὰ ἀνὰ σπήλαια ὄντα. (5) (divisim) ἀν' ὄνταια, 'up the smoke vent,' so Nitzsch. But ἀν' and δι-έπειπτο is a harsh collection of prepositions, and the pl. ὄνταια is strange. Voss's explanation of this pl. (that as Odysseus' house had two floors, there would be one hole in the ceiling another in the roof) would take the smoke through Penelope's room. The Πανόραια of Cassius Longius does not mend matters. In accentuation authorities differ between ἀνόραια and ἀνόραια, the evidence being fairly divided. For further information see Hentze's *Anhang*, whence much of this note is derived.]

322. τό πάροιθεν, cf. 257 τὰ πρῶτα.

323. ὄνταιο, 'the thought arose,' tense.

324. Ισόθεος, always an epithet of φύς, which again (with or without οὐ.) always ends the verse.

325. σιωπῆ, always in Homer an adverbial dat.

327. λυγρόν, the additional epithet is in Homer's manner.

ἔπειπτο, 'had laid upon them.' Cf. 2n.

328. [θέσμις, according to Göbel from root SPI (SPA)=

'breathing,' so 'inspired.' Curtius, however, connects with root SEP = *say.*]

331. Kings and queens were always accompanied by (usually two) attendants; the custom was transferred also to the Attic stage.

322. The omission of the preposition $\pi\rho\delta$ s is poetical and especially frequent in Homer.

334. This veiling is still the custom in the East. $\sigma\chi\omega\mu\eta$, 'after she had drawn,' tense.

336. $\delta\alpha\kappa\rho\nu\sigma\sigma\alpha$, 'having burst into tears.'

337. $\gamma\acute{a}\rho$, nearly = 'since,' supplying the motive of a following clause, is in Homer's manner. [Others translate 'surely,' cf. Lat. *enim*, or supply 'I say this, for.]

$\sigma\delta\alpha\sigma$ = $\sigma\delta\sigma\theta\alpha$, only here in Homer, but found in Herodotus and Eur. *Alk.* 780, $\sigma\delta\alpha\sigma\ \eta\ \epsilon\chi\epsilon\ \phi\sigma\omega$; [Bekker reads with Zenodotus $\eta\delta\eta\sigma$.]

338. $\tau\epsilon$ generalises = *qualia*. Cf. § 25.

343. $\tau\omega\eta\eta$, 'so noble'; $\kappa\epsilon\phi\alpha\lambda\eta\eta$, cf. Hor. *Od.* i. 24, 1, *quis desiderio sit pudor aut modus tam cari capitius.*

344. $\dot{\alpha}\nu\delta\rho\delta$ s after $\tau\omega\eta\eta$ $\kappa\epsilon\phi\alpha\lambda\eta\eta$. $\epsilon\omega\rho\eta$, predicate.

'Ελλάς, a local district in Thessaly; 'Αργος, now the leading state of Peloponnese, so the phrase = 'from Dan to Beersheba.'

[Aristarchus condemned the verse as inconsistent with this rendering of 'Ελλάς; with him Bekker agrees.]

346. $\tau\epsilon\ \tau'$ $\delta\pi\alpha$; 'Why now?'

347. τ' = $\tau\omega$, 60n. Telemachus hides his true meaning.

349. $\epsilon\theta\delta\eta\pi\sigma$, 101n. $\dot{\alpha}\kappa\alpha\sigma\tau\omega$, apposition.

$\dot{\alpha}\lambda\phi\eta\sigma\tau\eta\sigma$ s. The simplest derivation is 'corn-eating,' i.e., 'living on bread' ($\dot{\alpha}\lambda\phi\eta$, $\epsilon\delta\epsilon\omega$); with which cf. *σιτόφαγος*, L 191. But this meaning is almost absurd (as Curtius, 292, says) when applied to Aesch. *Sept.* 770, $\dot{\alpha}\nu\delta\rho\omega\eta\ \dot{\alpha}\lambda\phi\eta\sigma\tau\eta\sigma\ \delta\lambda\beta\sigma\ \dot{\alpha}\gamma\alpha\pi\alpha\chi\omega\theta\epsilon\iota\sigma$. So 'gain-seeking,' 'toilful' (opposed to the gods, 'who live at ease') from $\dot{\alpha}\lambda\phi\eta\omega$ (earn) is preferable. A third rendering, that of Eustathius, 'reasoning' applied to men as distinguished from brutes, is not equally agreeable to the sense of the verb; and it must be noticed that it is applied as an epithet not to $\dot{\alpha}\nu\theta\omega\pi\omega\iota$ but $\dot{\alpha}\nu\delta\pi\epsilon\sigma$. See further, Butcher and Lang, p. 410f.

μᾶλλον, 'more' than others. [Plato, *Rep.* 424 B. quotes ἐπιφρονέουσι, and in 352 δειδόντεσσι.]

353. **ἔπι-** = 'thereto.'

[355. Kayser punctuates ἡμαρ ἐν Τροίη, πολλοὶ δὲ καὶ κ.τ.έ.]

[356-359 were rejected by Aristarchus and other Alexandrines, and form an interpolation from a later speech of Telemachus (*φ.* 350-353), where they are directed to the suitors.]

356. **εἰς οἴκον**, 'to thy chamber,' as 360. Telemachus is awaking to a sense of responsibility and independence, but need not be charged with want of courtesy to his mother, the verses being spurious.

359. **τοῦ γάρ**, 'for to him belongs,' i.e., to me.

360. **βεβήκει**, 'she was gone,' the tense marks the suddenness of departure.

363. **κλαῖεν**, 'continued to weep.' **δέρα** = 'until,' is usually combined with **ἄν(κε)**.

365. **σκισέεται**, 'dim,' 'dusky'; in hot countries the sun must be kept out.

366. **παραὶ** (= **παρά**), **κλιθῆναι**, tmesis; **λεχέεσσι**, local dat.

369. **νῦν μέν**, opp. to **ἡῶθεν δέ** 372. **δαινύμενοι**, causal, Goodwin, § 278, 2.

370. **τόδε**, explained by **ἀκούμενην**, cf. 82, 376 [inferior mss. **τά γε**].

[374-380 brought in from β. 139-145 where they are more appropriate.]

375. 'taking turns in your several houses.'

376. Note the synonymous words used to strengthen the sense.

378. **ἐπιβάσσομαι**, § 8c; **δέρσι**, § 10.

380. **κεν...δλοισθε**. The sentence is more or less independent of the construction of 379. **δόμον**, 'this house.'

381. **δάξ**. The δ- is prophetic, i.e., no part of the root, as may be seen from a comparison with **δάκω**, *dens*. So we find **δόρομαι**, **δδόρομαι**; **κέλλω**, **δκέλλω** [Curtius, 725].

382. **θαύμαζον**, tense. δ = later δτι 'in that' [or = 'who' as at 300n.]

383. The characters of the leading suitors are sharply drawn and sustained throughout. Antinous the scoffer, Eurymachus the oily-tongued.

384. ή μάλα δή, 'in good truth.' αὐτοί, i.e., by immediate inspiration.

387. 'Which ($\tauὸ\ βασιλεὺειν$) we know is by descent thine ancestral right.'

389. 'Wilt thou be wroth at the word which I shall say.'

390. καί, with τοῦτο. γε, 'if Zeus do *but*.'

391. ή φῆς; 'thinnest thou *truly?*' in bitter mockery.

[392. βασιλεύειν, Naber conjectures βασιλῆ' ἔμεν in order to supply a subject to *οἱ*, needlessly, for $\tauῷ\ βασιλεύοντι$ can easily be supplied. Göbel would substitute δῶμα for *οἱ δῶ*, as δῶ is elsewhere always accusative.]

τε...καί answer each other.

394. βασιλῆς, 'nobles,' 'princes.'

Ἄχαιῶν, with δλλω.

396. τόδε, probably $\tauὸ\ βασιλεύειν$. δν ξηρσι, 'may have,' in Homer = future indicative and used with or without *δε*.

400. Cf. 267n.

401. Ἄχαιῶν, with δς τις.

402. This alliteration of : was called by grammarians *sigmatismus*.

404. For double accusative, cf. Goodwin, § 164. [Voss and Bekker read $\delta\tauοπαλσεὶ$ (optative), as in Homeric usage. When δς τις occurs in a subjoined clause it takes an optative if an optative has preceded.] 'So long as Ithaka exists.'

406. δπτθειν, indirect, ποίης, ποθ, direct question. εύχεται εἶναι, 180.

408. φέρε, the tense is from the standpoint of the suitors.

409. τόδε, cogn. acc.; cf. p. 444 κν δεῦρο τόδ' ίκω, Z. 309 δεῦρο κατ' Οὐλύμπου. τόδ' ίκάνει, Goodwin, § 155, note 1.

410. οἰον, 32n. δφαρ, with δναῖς.

411. γνώμεναι, 'for us to know him,' infinitive o purpose. Cf. πίψασθαι 138n.

γάρ, ('he needed not to avoid this) *for.*' *εἰς* *ώπα*, 'in the face,' [or when one looked at him face to face].

[414. ἀγγελίης is better supported than ἀγγελίῃ, Kayser conjectures ἀγγελῆς (an Ionic construction), comparing Hdt. i. 126, ἐμέο πειθόμενοι.]

πειθόμαι, 'am persuaded by,' [not 'trust' which would require *πέποιθα*].

εἴ τοιθεν θέστοι, sc. *πατήρ* *ἔμοις* [others ἀγγελη supplied from ἀγγελῆς].

417. *οὗτος*, subject. *ἐκ Τάφου*, with *ξεῖνος πατρῶος*, not with *ἔστιν*.

420. *ἀθανάτην*, the *ā*, due to arsis, is frequent in many-syllabled words which could not else get into the verse, so *ἀκάματος*, *ἀπονέεσθαι*, Verg. *Italia*.

422. *ἐπ-ελθεῖν*, *ἐπ-ἥλθεν*. *μένω* takes accusative and infinitive.

423. *τερπορένοισι*, *erpanakpsis*. Cf. 23n., 51n.

424. *οἰκόνδε* *φέκαστος*, § 27.

425. *αὐλῆς*, with *δθι*, Goodwin, § 168. [Better than as local genitive with which cf. 24n.]

426. *περισκέπτει*, 'wide looking,' built on a height as in rude times houses would for protection be. [Others translate 'sheltered,' others again 'conspicuous.'].

427. *ἔνθα*, 'thither.' *φρεσὶ*, local dat.

428. *Ιδύνα*, from *εἰδώς*; *σο* *τεθηλώς*, *τεθαλύνα*. For the moral meaning of the phrase cf. *ἀθεμίστια εἰδώς* of the Cyclops. The word has the digamma, cf. § 27.

430. *κτεάτεσσιν* *ἔοις*, instrumental dative, Goodwin, § 188.

431. 20 oxen was a high price for a slave, as at Ψ. 705 a highly accomplished one is valued at 4 oxen. The valuing in cattle points to an early date when coins were not known; cf. Z. 235, *δις πρὸς Τυδείδην Διομήδεα τεύχε' μμειβε, | χρύσεα χαλκεων* *ἔκατσομβοι' ἔννεα βούλων*.

433. For the *parataxis*, cf. § 23.

436. *ἄξεν* (= Attic *ἄψε*), sc. Telemachus.

438. *πυκιμηθῆς* = *πυκινὰ φρεσὶ μῆδε' ἔχοντα*, T. 353.

439. 'Smoothed with her hand.'

440. **τρητός**, 'bored' with holes to receive cords, like a soldier's bed. [(2) to receive not cords but bolts; (3) 'carven,' of the perforated work of the couch.]

441. 'She drew the door to with the silver handle, and shot the bolt home by means of the thong.'

κλῆτις has a double meaning, (1) the 'bolt' or 'bar,' (2) the 'key,' or, more strictly, the 'hook' which lifted the bar, and then drew it back.

443. **παννύχιος**, adverbial, 'all through the night.'

444. **βούλευε**, 'kept pondering.'

πέφραδε, 'had enjoined,' reduplicated aorist.

VOCABULARY.

* Un-Attic word or form. (Forms in $\eta = \alpha$ are not always so marked.)

† Homeric $\delta\piαξ λεγόμενα$.

§ Nearly always in Odyssey alone.

$\delta\gamma\alphaθός$, η , $\delta\nu$, adj., <i>good</i> , 43 [$\delta\gamma\muαι$].	$\delta\gamma\xi$, adv., <i>near</i> , 157 [orig. case of subst. conn. with $\delta\gamma\chiω$, <i>ango</i>].
* $\Delta\gamma\alphaμενον-ίδης$, <i>ov</i> , m., <i>son of Agamemnon</i> , i.e., Orestes, 30.	* $\Delta\gamma\chi(αλος)$, <i>ov</i> (* -οιο), m., <i>Anchialus</i> , father of Mentes, 180.
$\delta\gammaγελή$, $\eta\varsigma$, f., <i>report, news</i> , 408, 414 [cf. <i>gallus</i> , nightingale].	$\delta\gamma\omega$, v.a., <i>lead</i> , 130; <i>bring</i> , 172; <i>carry</i> , 184 [<i>ago</i>].
$\delta\gamma\epsilon$, $\delta\gamma\epsilon\theta'$ ($\delta\gamma\epsilon\tau\epsilon$), imper. of $\delta\gamma\omega$, <i>come, come now</i> , 76, 169.	$\delta\delta\eta\sigmaει(v)$ (\bar{a}), aor. opt. of obsol. $\delta\delta\epsilon\omega$, <i>I loathe, feel a loathing</i> , 134 [cf. <i>satis</i>].
$\delta\gamma-\eta\varsigma\omega\varphi$, <i>opos</i> , adj., <i>haughty, overweening</i> , 106, [$\delta\gamma\alpha$, $\delta\eta\varsigma\varphi$].	$\delta\delta\eta\varsigma\delta$, η , $\delta\nu$, adj., <i>in plenty, or full fed, fattened</i> [$\delta\delta\eta\nu$], 91 (see note).
$\delta\gamma-κρεμάστης$, $\bar{\alpha}\sigma\alpha$, $\alpha\nu$, aor. part. of $\bar{\alpha}\alpha\alpha-κρεμάννυμ$, 440.	$\delta\epsilon\theta\lambdaος$, <i>ov</i> , m., <i>toil, vadari</i> , implying a contest on which bets were made].
* $\delta\gamma\sigma\epsilon\epsilon\epsilon(v)$, imp. of $\delta\gamma\sigma\epsilon\epsilon\omega$.	$\delta\text{-}\epsilon\delta\omega$, f. - $\sigma\omega$, v.a. and n., <i>sing</i> , [connected with original VAD, cf. $\delta\eta\delta\omega\nu$ = nightingale].
$\delta\gamma\sigma\epsilon\epsilon\omega$, f. $\sigma\omega$, v.a., <i>tell, say, speak</i> , 174, 179, 307, 382 [$\delta\gamma\sigma\epsilon\epsilon\cdot$].	$\delta\epsilon\sigma\omega$, v.a., <i>raise</i> , 141.
$\delta\gamma\sigma\epsilon\epsilon\cdot$, $\eta\varsigma$, f., <i>assembly</i> , 90, 272 [$\delta\gamma\sigma\epsilon\epsilon\omega=gather$].	$\delta\text{-}\epsilon\kappa\eta\tau\iota$, adv., <i>against the will</i> , 79.
$\delta\gamma\sigma\epsilon\epsilon\text{-}\delta\epsilon$, adv., <i>to the assembly</i> , 372.	$\delta\text{-}\epsilon\kappa\omega\eta$, <i>ou\sigma\alpha</i> , <i>ov</i> , adj., <i>against one's will</i> , 199, 403.
$\delta\gamma\text{ri}os$, η , <i>ov</i> , adj., <i>savage, wild</i> , 199 [$\delta\gamma\text{ri}\text{o}s$, <i>agrestis</i>].	$\delta\text{-}\theta\acute{a}vatos$, <i>ov</i> , adj., <i>immortal, deathless</i> , 31, 79, etc., esp.
$\delta\gamma\text{ro}\varsigma$, $\bar{\alpha}\bar{\nu}$, m., <i>land, country</i> , 185 [<i>ager</i>].	

VOCABULARY.

as an epithet (or bye-name) of the gods.

*Αθήνη, η, f., *Athene*, the goddess who protected the arts, especially the occupations of women, the patroness of cities and of certain warriors (being herself the war-goddess), e.g., Odysseus and Diomedes, 44, 125, 327.

ἀ-Θρόος, η, or, adj., only pl., *all together, assembled*, 27; *at one time, at once*, 43.

ἀτ, from δι, ή, δ, 54.

*ἀτ, conj., *if* (with subj.), 279 [obsolete Aeol. and Dor. case of δι].

ἀκη, ης, f., *land, country*, 41, 75, 203.

Αἴγυσθος, ον, m., *Aegisthus*, son of Thyestes, paramour of Clytaemnestra during the absence of her husband Agamemnon at Troy, and his murderer on his return to Mykenae, afterwards slain by Orestes, Agamemnon's son, 29, 35, 42, 300.

αἰδοῖος, η, or, adj., *grave, reverend*, 139 [*αιδώς* = reverence].

αἰεὶ, αἰεῖ, adv., *always, ever*, 56, 68, 91, 263 [cf. αἰών, *aevum*].

Αἰθίοπες, ὄν, m., *the Ethiopians*, a pious people, dwelling near the ocean, visited by the gods, in two halves, one east, one west, 22, 23 [lit. *burnt by the sun*].

αἴθομαι, v. mid., *flash, blaze*, 429.

αἴθων, ωνος, adj., *flashing* (of steel), 184; elsewhere of horses, oxen, eagles and lions.

αἴ κε, conj., *if perchance* (with subj.)

ταίμαλιος, η, or, adj., *wheedling, wily*, 56 [perhaps cf. αἷμός = sharp].

αἰνῶς, adv., *terribly, exceedingly*, 208, 264 [*αινός* = dreadful].

αἰνός, εῖα, ὁ, adj., *sheer, utter*, 11, 37.

αἱρέω, f. ἡρω, pf. ἡργκα, aor. εἵλον, v.a., *take*, 121, 318; mid., *take*, 99.

αἱρεω, aor. mid., ἡρόμην, v.a., *raise*; mid., *win, obtain*, 390.

ἀτορε, f. ξω, v.n., *speed*, 102.

ἀ-ιστος, or, adj., *lost to sight*, 235, 242 [*ἀ-ιδ-ρος* : cf. ισμεν = ιδμεν, δσμή = δδμή].

αἰσχος, eos, n., *shame, shameful deed*, 229 [= αἰδοῖος, cf. αἰδεομαι].

*αἰτιάσθαι = αἰτιᾶσθαι.

αἰτιάσμαι, v.dep., *blame, accuse*, 32 [*αἰτία* = *blame*].

αἰτιος, η, or, adj., *blameworthy, chargeable*, 348 [*αἰτία* = *blame*].

*αἰτιόνται = αἰτιῶνται, 32.

αἴψα, adv., *quickly, forthwith*, 392.

ἀἴω, v.a., *hear*, 298.
 ἀκαχίζω, v.n., *grieve*.
 ἀκαχιμένος, η, or, *pointed*, 99
 [redupl. from root ἀχ-].
 ἀ-αχίσμην, aor. opt. of ἀκαχίζω
 236.
 ἀ-κλαιῶς, adv., *without report*,
 or *ingloriously*, 241 [ἀ neg.,
 κλε-, cf. κλέος].
 ἀ-κοιτις, ιως, f., *wife*, 39 [ἀ
 copul., κοιτη = couch].
 *ἀκουέμεν = ἀκούειν, 370.
 *ἀκουόντεσσι = ἀκούονται, 352.
 ἀκούω, -σομαι, v.a., *hear*, 94;
 (with acc.) 282; *hear of*,
 287; *listen* (absol.), 326,
 352; (with gen.) *listen to*,
 370.
 ἀλαόω, f. -ώσω, aor. *ἀλάωσα,
 v.a., *blind*, 69 [ἀλαός, cf.
 ἀλάομαι = *wander*].
 ἀ-λαστός, or, *verbal adj., not*
to be forgotten, 342 [ἀ neg.,
 λαθ- cf. λανθάνω].
 ἀλγός, εος, n., *woe, affliction*,
 4, 34 [cf. ἀλέγω = *take*
trouble].
 ἀλεγίνω (ū), v.a., *pay heed to*,
prepare, 374.
 ἀλεείνω, v.a., *shun, avoid*, 433
 [cf. ἀλέα, *avoiding*; ἀλη,
wandering].
 ἀλκύμος, η, or, *adj., strong (of a*
sword), 99; (*of Telema-*
chus) 302 [ἀλκή = *strength*].
 ἀλλα, from ἀλλος, 128, 244.
 ἀλλά, conj., *but*, 6, 16, 22, etc.

ἀλλήλων, recipr. pron., *of each*
other, 187, 209.
 ἀλλόδ-θροος, or, adj., *foreign, of*
foreign speech, 183 [ἀλλος,
 θρόος].
 ἀλλος, η, o, adj. pron., *other*,
another, 47; usu. pl. *others*,
 11, 132, 210; *almost =*
besides, 177; οἱ ἀλλοι, *the*
rest, 26 [cf. alius].
 ἀλλόδ-τριος, η, or, adj., *belonging*
to another, another man's,
 160.
 ἀ-λοχος, ου, f., *wife, spouse*, 35,
 432 [ἀ copul., λέχος = *bed*].
 ἀλς, ἀλός, f., *sea*, 72, 162 [lit.
 salt, cf. salum].
 § ἀλφη-στήρ, οῦ (d. pl. -στῆρι);
 adj., *gain-seeking, toilful*,
 349 (see note). [ἀλφάνω].
 ἀλφή, ἥπ, f., *vineyard*, 193 [cf.
 ἀλολω = *thresh*].
 ἀμα, prep. with DAT., *together*
with, 98, 331, 428 [rt. 'AM-
 'OM-, cf. ὀμός, ὀμοῦ, ὀμοιος,
 simul, simulo, similis].
 ἀ-μιθρόστιος, η, or, adj., *im-*
mortal, 97 [ἀ, neg., βροτός
 or μορός, cf. morior, mors,
 mortalis].
 ἀμειβομαι, f. -ψομαι, v. mid.,
answer, 44; *change*, 375
 [cf. Lat. moveo, muto].
 ἀμείνων, or, comp. adj., *better*,
 376 [perhaps cf. old Lat.
 manus = *good*].
 *ἀμμι = ἡμᾶν, 123.

τάμοδεν, adv., *from some source or point*, 10 [ἀμός, cf. οὐδ-αμῶς].

ἀμοιβή, ḡs, f., *requital*, 319 [ἀμειβομαι].

ἀμύμων(ū), ov, adj., *noble*, 29, 232, [*ἀ neg.*, μώμος = *blame*; but the word has quite lost this meaning, being applied to the seducer and assassin Aegisthus.]

ἀμφαδόν, adv., *openly*, 296. [= ἀνα-φαδόν, cf. ἀνα-φανησομαι.]

ἀμφί, prep. with DAT., *concerning*, 48.

§ ἀμφί-ἄλος, ov, adj., *sea-girt (of Ithaka)*, 386.

ἀμφι-πέλομαι, v. dep., *(of sound) float around*, 352.

ἀμφι-πολος, ov, f., *maid-servant*, 136, 191, 331, 335, 357, 362. [ἀμφί, πέλω = *be about*].

ἀμφί-ρυτος, ḡ, ov, adj., *sea-girt, 50* [ῥέω = *flow*].

ἀμφίσ, adv., *asunder*, 54.

ἄν (in Homer often κε) conditional particle marking uncertainty, used, though with large variety of meaning, with every mood and every tense, except the imperative and indic. pres. and perfect.

ἄνā, prep. with ACC., *along, 193; through*, 365.

ἀνα-βάλω, aor. part. f. *ἀνα-βᾶσα*, v.n., *go up*, 210, 364.

ἀνα-βάλλομαι, v. mid., *begin, 155, of music, prelude, strike up*.

*ἀνα-βῆμεναι = ἀνα-βῆναι, 210.

ἀνα-γνώσκω, f. *γνώσομαι, aor. -έγνων, v.a., recognise, 216.*

ἀνάγκη, ḡs, f., *necessity, adv., dat. ἀνάγκη, by constraint, 154* [cf. ἄγχω, *ango, angustus*].

ἀνά-θημα, atos, *sequel, addition, 152* [ἀνά, τίθημ, rt. θε].

ἀν-αἰδής, ἐs, adj., *shameless, 254*.

ἀν-ατοσω, f. ξω, v.n., *start up, 410*.

ἀνα-κρεμάννυμι, f. *κρεμάσω, v.a., hang up, 440*.

ἀναξ, κτοs, m., *king*.

ἀνδσσω, v.n., *rule (with dat.), 117, 181, 402*.

*ἀνδρεσσι = ἀνδρασι, 358.

ἀνδρο-φόνος, ov, adj., *man-slaying, deadly, 259*.

ἀνέγνων, aor. ind. of *ἀνα-γνώσκω*.

ἀν-ειμι, v.n., *rise (of the sun), 24; return, 259*.

*ἀν-είρεαι = ἀν-είρει.

ἀν-είρομαι, v. dep., *ask (with two acc.), 231*.

ἀνεμοs, ov, m., *wind, 98* (*ἀω, ἀημι, Lat. *animus, anima*).

ἀνερ-, a, -es, -os, see *ἀνήρ, 161, 176, 292*.

ἀν-ερείπομαι, v. dep., *snatch away, 241*.

ἀνέρχομαι, v. dep., come back, 317.

ἀνήρ, ἀνδρός (*ἀνέρος), m., man, I., etc. [rt. (A)ΝΔΡ, cf. ἀνθρώπος, ἀγ-ήνωρ].

§ ἀνηράψαντο, aor. of ἀν-ερεπομαι, 241.

ἀνθρώπος, οὐ, m., man.

ἀνίσω, *f. -ήσω, aor. pass. part. *ἀν-ιηθεῖς, v.a., annoy, 133.

ἀντιάν, οὐσα, ὅν, part. of ἀν-ειμι.

ἀνοταῖα, ης, f., perhaps a sea eagle, 320 (but see note).

ἀντα, prep. with GEN., over against, in front of, 334.

ἀντα, prep. with GEN., against, in opposition to, 78 [ἀντι].

ἀντιά, v.n. with gen., go to meet, enjoy, 25 [ἀντι].

ἀντί-θεος, η, or, adj., god-like, epithet of Odysseus, 21; of Polyphemus, 70 [perhaps rivaling God].

*Ἀντίνοος, οὐ, m., *Antinous*, son of Eupeithes, and one of the suitors of Penelope, 383 ff.

ἀντιον, adv., over against, face to face, 213, 230, etc.

*ἀντίον = ἀντιάν.

ἀνωγα, perf. = pres., bid, 269, 274; prompt, 316.

ἀνωχθε, imperat. of ἀνωγα.

ἀξιος, η, or, adj., worth (with gen.), 318 [cf. ἀγω = weigh].

ἀοιδή, ḡs, f., song, 159, etc. [δελδω].

ἀοιδός, οῦ, m., singer, bard, 325, 338 [δελδω].

ἀπ-αμείβομαι, v. mid., make answer, 63, etc.

ἀπ-ἀγενθε(v), adv., far off, 190 [ἀπό, ἀρέ = without, -θε].

ἄπας, ἄστα, αν, adj., all, the whole, 19 [stronger form of πᾶς].

ἀπ-έβη, aor. of ἀπο-βαίνω.

ἀπ-εύπον (inf. *-ειπέμεν), aor., speak out, 9.

ἀπ-πέρων, or, adj., boundless, 98 [ἀ- neg., πέρας = limit].

ἀπ-έτισε, aor. of ἀπο-τίω.

ἀπηλεγών, adv., without regard for consequences, bluntly, 373 [ἀπό, δλέγω].

ἀπό, prep. with GEN., from, 49, 75, 203. [At 49 it stands after its word, and the accent is therefore thrown back.] [Cf. Lat. ab.]

ἀπο-βαίνω, f. -βήσομαι, aor. ἀπ-έβην, v.n., go away, 319.

ἀπο-εἴπω, subj. of ἀπ-εύπον, 373.

ἀπο-θράσκω, v.n., leap up, rise (of smoke), 58.

ἀπ-οίχομαι, v. dep., am gone, 135, 253.

*ἀπ-οιχομένοιο = ἀπ-οιχομένου, 135.

ἀπ-ολλυμαι, with perf. act. ἀπ-ολωλα, perish, 47, 166; pass away, 413.

ἀπ-ολλύμ, aor. ὠλεσα, v.a., lose; mid. perish.

*ἀπο-πανέ' = ἀπο-πανού (ἀπο-πανεο).

ἀπο-πανόμαι, v. mid., cease from, 340.

ἀπο-πάλω, v.a., wrest from (with two acc.'s), 404.

ἀπο-τίνω, v.a., pay a penalty, 43.

ἀποτρόπος, η, ov, superl. adj., most unfortunate, 219 [ἀ- neg., πότιμος=that which befalls one, root πτερ = fall, cf. πτίπτω; so Lat. *casus*].

ἀπυστός, ov, adj., unheard of, 242 [= ἀ-πυθτός, cf. πυθάνομαι].

ἀπ-ωθέομαι, f. -ώσομαι, v. mid., thrust away, 270.

ἀπ-άλετο, 2 aor. ind. of ἀπ-δλλυμαι.

*ἀπ-ώσει = ἀπ-ώσει, fut. of ἀπ-ωθέομαι.

ἄρ, ἄρα, ἄρ, adv., so, then, 106, 110, 242, 335; also in questions, 346 (less logical than οὖν) [probably cf. root 'AP-, ἀπαρεῖν = fit].

ἀράομαι (ā, Hom.), v. dep. *pray, pray that*, 164, 366 [*ἀρά*=*prayer, curse*].

ἀρ-αρ-τσκω, v.a., fit out, 280 [root 'AP- = fit, join, from which come ἄρα, ἀρθύμω, Lat. *arma, artus, ars*, etc.]

*Ἀργεῖον, ov, m., Argives, men of Argos, hence (these being in the Homeric times the leading Greek state) Greeks, 61, 211.

*Ἀργεῖ-φόντης, ov, m., bright and so swift as light. Hermes so called as the messenger of the gods, 38. (The old translation was *slayer of Argus*.)

*Ἀργος, eos, n., Argos, a city with its surrounding district in North-East Peloponnes, and hence the Peloponnes itself, 344.

ἀργύρεος, η, ov, adj., of silver, silver, 137, 442 [*ἀργυρός* = silver].

ἀρέσκαι, aor. mid. of αἱρω, 390.

*ἀρησκατ' = ἀρήσκωντο, aor. opt. of αἱρομαι, 164.

ἀριστός, η, ov, superl. adj., best, most excellent, 280; especially of nobles as opposed to common folk, 211, 245 [root 'AP-, cf. Ἀρῆς and under ἀράρισκω].

ἀρνεός, οῦ, m., ram, 25 [*ἀρνός* = lamb].

ἀρνέομαι, v. dep., refuse, 249.

ἀρνύμαι, v. dep., 5, 240 [lengthened form of αἱρομαι].

ἀρουρα, ης, f., land, warps d., fatherland, 407 [root 'AP=plough; cf. ἀρορω, aratum, aro, arvum].

ἀρησκαι, ὥν, f., the snatchers, the personified storm-spirits, 241 [root 'APII-, cf. ἀρηάζω, snatch; Lat. *rapio, rapax, rapidus*].

ἀρσα, aor. part. of ἀράρισκω.

ἀρτῦνω (f. ἀρτυνέουσι), v.a., provide, 277.

ἀρχή, ḡs, f., beginning, ἐξ ἀρχῆς, from of old, 188.

ἀρχω, v.a., begin, 28; mid. begin, 367.

ἀ-σκελής, ἔs, adj., obstinate; neut. as adv., persistently, 68 [d euphon., σκελλω=dry up, so lit. dried up, tough].

ἀσκέω, v.a., arrange, 439.

ἀ-σπερχές, adv., holy, exceedingly, 20 [d intensive, σπέρχομαι].

ἀσπίς, ἴdos, f., shield, 256.

ἀστυ, eos, n., city, 3 [root ΦΑΣ, cf. ἑστία, Lat. *Vesta*].

ἀσχαλάω, v.n., am distressed, 304.

*ἀσχαλώσοι = ἀσχαλάονσι.

ἀτάρ, conj., but, moreover, 180.

ἀτασθάλλαι, ὁν (d. *-ῆσι), f., reckless guilt, 7, 34.

*Ἀ-τλας, αὐτος, m., *Atlas*, the father of Kalypso, he kept apart the pillars of earth and heaven, 52 [d- intens., τλα-=support].

*Ἀτρεῖδας=Ἀτρεῖδον, gen. of

*Ἀτρεῖδης, ον, m., son of *Atreus* [son of Pelops and King of Mykenae], i.e., Agamemnon, himself King of Mykenae, who went to Troy as general-in-chief, and was murdered on his return by his wife Klytaemnestra and by Aegisthus, 35, 40.

ἀ-τρεκέως, adv., truly, 169, 179, 206, 214 [d- neg., root TARK=twirl; so ἀ-τρεκής =that which is not turned, true, Peile, p. 46].

ἀ-τρυγέτος, or, adj., restless. (The old translation was unvintaged, from τρυγδω.) [τρύω = disturb.]

αὖ, adv., again, on the other hand, 213 [connected with ille, alter].

αἰδάω, v.a., address, 213 [αἰδή].

αἰδή, ḡs, f., voice, 371.

αἰλεός, η, or, adj., of the court-yard, 104 [αἰλή].

αἰλή, ḡs, f., court-yard, court, 425.

αὔριον, adv., to-morrow, 272.

αἴτάρ, conj., but, and moreover, 9, 57, etc.

α-τε, adv., on the other hand, then, 111, 178, 383.

αἴρικα, adv., straightway, 324.

*αἴτις, adv., back again, 317 [=αἴθις, which is not however the original form].

αἴρός, ή, 6, pron., -self, him-, her-, itself, themselves, 7, 33, 39, etc.; he, they, 109.

αἴρον, adv., there [locative of αἴρός].

ἀφ-αἴρεομαι, v. mid., take away, 9 [ἀπό, αἴρεομαι].

ἀφαρ, adv., forthwith, 410.

ἀφ-ελέτο, aor. of ἀφ-αἴρεομαι, 9.

*ἀφ-ίκεο, aor. ind., 2nd sing. of

ἀφικέμαται, v. dep., *arrive, come*, 171, 332. [Tenses are formed from *ἀφικ-*.]
ἀφνείσθ, *ὄν*, adj., *wealthy*, 393; comp. *-ότερος*, 165 [*ἀφενός* = *wealth*, cf. Lat. *ops, copia*, Curtius, p. 510; the *ε* is no part of the root].

***Ἄχαιοι**, *ῶν*, m., the chief tribe of the Greeks in Thessaly, Messene, Argos, and Ithaka, and name of the Greeks collectively, 90, 272, 286, 326, 394, 401.

ἄψ, adv., *back*, 276 [*ἀπό*].

ἄστον, *ον*, n., *fleece*, or perhaps *rich, soft fleece* [*ἀσπυ*, as *wool*, which is fluffy and blows about, is the best: Peile, p. 153n].

Βαίνω, f. *βιησομαι*, aor. *ἔβην*, v.n., *go*, 211; *βῆ ῥ' ἵκεν, went forth*, 441. [Tenses are formed from *βα-*.]

***βάλε** = *ἔβαλε*, 364.

βάλλω, v.a., *put*, 201; *cast, shed*, 364 [= *βαλ-jw*].

βασιλένς, *έως*, m., *king, chief*, 386 [*βάσις, λαός*].

***βασιλεύμεν** = *βασιλεύειν*, 392.

βασιλέων, v.n., *be a king*, 392, 401 [*βασιλεύς*].

***βασιλέα** = *βασιλέα*, 386.

***βεβήκει** = *ἔβεβήκει*, 360.

βένθος, *εος*, n., *depth*, 53 [connected with *βάθος* by intermediate forms, *βῆσσα* (Dor. *βᾶσσα*) cf. *πάθος, πένθος*.]

***βῆ** = *ἔβη*, 102, 441.

βίηφιν, adv., *by force*, 403 [orig. instrumental of *βῆν*, *force*].

βίοτος, *ον*, m., *life, livelihood, property*, 287, 377 [*βίος*].

βλάπτω, v.a., *hinder*, (with accusative of person, genitive of thing from which) 195 [root *βλαβ-*].

βλέφαρον, *ον*, n., *eye-lid*, 364 [an easier way of pronouncing *βλεπταρον*, cf. *βλέπω* = *see*].

βοητός, *όνος*, f., *out-cry*, 369 [*βοῶ*].

βουλεύων, v.n., *take counsel, devise*, 443 [*βουλή*].

βουλή, *ῆς*, f., *counsel, advice*, 86.

βούλομαι, v. dep., *will*, 234.

βοῦς, *βοός*, m.f., *ox*, 8, 108 [cf. *bos*].

βριθός, *εῖνα, ύ*, adj., *weighty*, 100 [only as an epithet of *ἴγχος*].

βροτός, *οῦ*, m., *mortal*, 32, 66 [= *μπρότος* (which could not be pronounced), cf. *moriōr, mors*].

βράσις, *ιος*, f., *food*, 191 [rt. BPO-, cf. *βορά*].

Γ' = *γε*.

γαῖα, *ης*, f., *land, earth*, 21, 59; *earth*, 54.

γαῖ-οχος, *or*, adj., *earth-girdling*; as an epithet of Poseidōn, the *earth-girdler*, 68 [γαῖα (γῆ), ἔχω].

γαμέομαι, v. mid., (of the woman) *marry*, 275; **γαμέω**, of the man.

γάμος, *ou*, m., *wedding-feast*, 226, 277; *wedlock*, 249.

γάρ, conj., *for*, 7, 29, etc. [*γε*, *ἄρ*].

γε, enclitic particle, *at least*, *surely*, *truly*, but often untranslatable except by emphasis upon the word which it immediately follows, 10, 46, etc.

γείνομαι, v. dep., *bring forth*, 223 [root ΓΕΝ of γίγνομαι, *γένος*, *genus*, *gigno*, *gens*, *genero*, etc.].

γενεὴ, *ῆς*, f., *race*, *lineage*, 222, 387, 407.

γενέσθαι, inf. aor. of γίγνομαι, 220, 379.

***γένετο**, aor. ind. of γίγνομαι, 219.

***γενόλατο** = **γένουστο**, 266.

γέρων, *οντος*, m., *old man*, 188.

***γῆμ'** = **ἔγημε**, aor. of **γαμέω**, 36.

γῆρας, *aos*, n., *old age*, 218.

γί-γν-ομαι, f., *γενήσομαι*, aor. *ἐγενέμην*, v. mid., *am born*, 220; *be*, *happen*, *come to pass*, 219, 266, 379 [see under *γείνομαι*].

γι-γνά-σκω, f., *γνώσομαι*, aor. *ἔγνων*, v.a., *learn*, 3, 411 [root GNO-, GNA-, cf. *nosco*, *nomen*, Eng., *name*, and *know*].

γλαυκ-ῶπις, *Ὥδος* (acc. *w*, 156), adj., *with flashing eyes* (always of Athēnē), 44 etc. (or *with owl's eyes*, **γλαύξ** = owl, as many representations of Athene with owl's eyes have been dug up at Troy) [**γλαυκός** = *gleaming*].

γλαφυρός, *ή, ὥν*, adj., *hollow*, 15 [**γλάφω** = *carve*, cf. *glaber*, originally from same source as *scalpo*, *σκόλοψ*, Peile, p. 46].

***γνώμεναι** = **γνῶναι**, aor. of **γιγνώσκω**, 411.

γόνος, *ou*, m., *origin*, 216.

γόνυ, *ἄτος*, n., *knee*, 267n, 400 [Lat. *genu*].

γόσος, *ou*, m., *lamentation*, 242.

***γούνάσι** = **γόνασι**, from **γόνυ**, 267, 400.

γουνός, *οῦ*, m., *knoll* [**γονέος**, cf. **γόνυ**].

***γραίη** = **γραῦς**, 438.

γραῦς, *γρᾶός*, f., *old woman*, 191.

***γρητ'** = **γρᾶτ'**.

γυνον, *ou*, n., *limb*, 192.

γυνή, *-αικός*, f., *woman*, 332, 362; especially *wife*, 13, 433.

Δ' = δέ.

δαλ, adv., *indeed*, (*in questions*) *pray*, 225.

δαιδάλος, η, or, adj., *wrought with art, well wrought*, 131 [*reduplicated root ΔΔΔ*, cf. Lat. *dolare*].

δαλεται, v. *defective, is torn*, 48; perf., *δεδαλέται, *are sundered*, 23 [δα-γα-ω].

δαίνυμαι, v. mid., *feast*, 228, 369 [δαις].

δαῖς, ιδος, f., *torch*, 428 [δαλω = *kindle*].

δαῖς, δαιτρός, f., *feast*, 26, 152, 225, 374 [*root ΔΔ = divide*].

δαιτρός, οῦ, m., *carver*, 141 [*root ΔΔ = divide*].

δαι-φρων, ον, adj., *wise-hearted*, 48, 83, 180 [δαῆραι].

δακρύν (v), υσω, v.n., *weep*, 336 [δάκρυ = *tear*].

ΔΔΔ-, root of δάμη, δάμνημ, etc., = *conquer*.

*δάμη = ἐδάμη, aor. pass. from root ΔΔΔ = *died*, 237.

δάμνημι, v.a., *tame, subdue*, 100.

Δάναοι, ὄν, m., *Danai*, a bye-name of the Greeks who fought against Troy, 350.

δατέομαι, v. dep., *distribute*, 112 [*root ΔΔ = divide*].

*δατέντο = ἐδατέοντο.

δέ, conj., *but, and*.

-δε, suffix denoting 'motion towards,' e.g. ὅνδε δόμονδε, *to his home*, 83.

*δεδαλαται = δέδαινται, pf. of δαλεται.

*δεδμητο=ἐδέδμητο (δέμω), 426.

δεῖπνον, ον, n., *dinner, being any chief meal in the day whenever taken*, 124, 134 [*cf. δάπτω*, Lat. *dapes*].

δέμω, f. ω, pf. δέδμηκα, v.a., *build*.

δενδρήεις, εσσα, εν, adj., *wooded*, 51 [δένδρον = *tree*].

δεῖτερός, ή, ὁν, adj., *right*, 121.

δέσμα, ςτος, n., *bond*, 204 [*root ΔΕ = bind*].

δενομαι, v. dep., *miss, need (with gen.)*, 254 [*collat. form of δέω = be wanting*].

δεύτατος, η, ον, superl. adj., *last*, 286.

δέχομαι, δέξομαι, v. dep., *receive, take*, 121.

δέομαι, v. mid., *tie on*, 96 [*root ΔΕ = bind*].

δή, adv., *indeed, truly, emphasizing the word after which it stands*, 16, 26, 32, 49, etc. [*perhaps connected with diam = iam*].

δή που, *methinks*.

*δηθιδ, adv., *for a long time, long*, 49, 120 [= δηρ, cf. δή, ηδη].

δημος, ον, m., *country, territory*, 103, 237 [*root ΔΕ = bind, as town from tie*].

δήν, adv., *for a long time, long*, 281.

δηρόν, adv., *for a long time, long*, 203.

δία, fem. of διος.

διά, prep., with ACC., *through*,
on account of; with GEN.,
through, by means of [cf.
δόω].

§ **διάκτροπος**, ou, m., *conductor*
(Hermes), he acts as the
guide of Priam, Odysseus
(*Od.* 10), and the souls,
(*Od.* 24). [Buttmann de-
rives from *διάκω, collat-
eral form of διώκω, but it
is best connected with δι-
άγω.]

δια-πάλεω, f. σω, v.a., *destroy ut-
terly*, 251.

δι-δά-σκω, v.a., *teach*, 384 [re-
duplicated root ΔΑ=teach,
cf. *disco*=*learn*, *doceo*=
teach].

διδόντος, pres. part. gen. of
δίδωμι, 390.

διδόντσι, pres., 3rd pl., of δίδωμι,
313.

δι-δώ-μι, f. δώσω, aor. ἔδωκα,
v.a., *give*, 263, 313; *grant*,
390 [reduplicated root ΔΟ
from which most of the
tenses are formed, cf. *do*,
dator].

δι-έπτάτο, aor. of δι-έπτάμαι.

δι-ηγματ, part., μενος, v. dep.,
seek, 261.

***δι-έπτάμαι**, v. mid., *speed*, 320
[collateral form of δια-πέτο-
μαι, cf. *penna*].

Διός, gen. of *Zeus*, 10, 283, 390.

δῖος, δῖα, δῖον, adj., *splendid*,
lordly, epithet of Odysseus
(196, 396, 398), of Nestor
(284), of Orestes (298); δῖα

θεῶν (of Kalypso), *fairest*
of goddesses, 14; δῖα γυν-
αικῶν (of Penelope), 332
[cf. δῆλος, *deus*, *divus*, *dies*].

διχθά, adv., in twain, 43 [δίχα
διτσ].

διμήτη, ης, f., *hand-maid*, 147,
435 [root ΔΑΜ].

διμέτης, ωδης, m. *servant*, 398 [root.
ΔΑΜ].

δικέω, v.n., *seem*, *appear*, 227,
336, 376.

διλόδ-μητις, i., adj., *crafty*, (epi-
thet of Aegisthus), 300
[δόλος = *craft*; μῆτις, cf.
metior].

διλός, ou, m., *craft*, *guile*, 296.

***διμέναι** = δοῦναι, 317.

διμονδε, to *home*, 83 (see -δε).

διμός, ou, m., *house*, *home*, 126,
380; of the women's apart-
ment, 330 [δέμω = *build*].

δίρυ, ἄτος, n., *spear*, 256 [cf.
δρῦ = *oak tree*].

Δουλίχιον, ou, n., *Dulichium*, a
large island SE. from
Ithaka, one of the Echin-
ades, now joined on to the
mainland, 246 [δολιχός =
long].

δινοναι, inf. aor. of δίδωμι.

***διδύρε**, dual of δίρυ, 256.

***διουρο-δόκη**, ης, f., *spear-stand*,
128 [δίρυ, δέχομαι].

δί', = δύο, 331.

δινάμαι, v. dep., *am able*, 78,
250; μέγα δινάμενος, *very*
powerful, 276.

*δῦναμένοιο = δυναμένου, 276.
δύο, card. adj., *two*, 256, 331.
δύομαι, v. dep., *set* (of the sun), 24.
δύσ-μορος, ον, adj., *hapless*, 49,
[= δυσ-μορός, μοῖρα].
*δύστόμενος, η, ον, aor. part. of
δύομαι, 24.
δύ-στηνος, ον, adj., *hapless*, *ill-*
starred, 55 [= δυσ-στηνος,
cf. στήναι. The σ of δυσ-
is omitted by the best mss.
to avoid the concourse of
consonants].
*δῶ, n., *house*, 176, 392 [= δῶμα].
*δῶκε(ν) = ἔδωκε, aor. of δίδωμι,
263.
δῶμα, ατος,-n., *house*, *dwelling*,
51, 116, 228, 402 [δέμω].
δῶρον, ον, n., *gift*, 316 [root
DO, cf. δίδωμι].
δῷστ, 2 aor. subj. third sing. of
δίδωμι, 379.

E, reflex. pron., *him*-, *her-self*,
321; enclitic, *her*, 434.
է́λν, conj., *if* (with subj.) [*el*
nv, usually contracted in
Epic language into *ην*].
*է́թաν = էթոսան, 211.
էթη, aor. ind. of թալրա.
*էթօլոնտ = էթօնոնտ, 234.
էղըթի, adv., *near*, *nigh*, 120
[= էցցոս akin to ձշչ].
էցնարո, aor. of ցենօման, 223.
էցնա, aor. of ցւ-ցնա-սկա, 3.

Էցխօս, eos, n. *spear* (plur. Էցխէ(ա)
129), 99, 104 [akin to ձշդ,
ձկօՏ].
Էցն, էմօն, pers. pron., I, me
(in oblique cases).
Էցա-ցէ, I for my part.
Էցն, = էցն (before vowels), 88,
212.
Էցքտօ, aor. of ձէխօման, 121.
Էնիստօ, aor. of ծէօման, 96.
Էնդրն, նօս, f. *food*, 150 [էծա].
Էցրա, առ, n. pl., *bridal gifts*,
(to the bride's parents from
the suitor), 278. In Homer
as a rule the bride's dowry
is փէրդ, the էցրա being
given by her suitor. [Cf.
անձնա, հծնս].
Էցա, v.a., *eat*, *devour*, 160, 250,
375 [չծօ].
Էցակ, 1 aor. of ծիծամ, 67.
§ * Էնրա, առ, n., see էցրա.
*էնկօսմ-թօլօս, ον, adj., *worth*
twenty oxen, 431 [էլկօս,
թօլօս].
*էնկօս(ν), card. adj., *twenty*,
280 [= էՌկօս].
*էլծօման, v. dep., *wish*, *seek*,
409 [= Քէլծօման, cf. *velle*,
Eng. *will*].
(Էլօ), aor. էլօր, v.a., *make to*
sit, 130; mid., սի, 145,
437 [root 'Է՛Ծ-', Lat. *sedeo*,
sedes].
*էթէլլու(ν)=էթէլլ, 349.
է, conj., *if*, with indic., 207,
237; with opt., 163; without
a verb, 82: էլլըր, with

subj., 167, 188 : εἰ γάρ, if
but (with opt.), 255 : εἰ δ'
δύε, come now, 271 [orig.
jau, then jε̄].

*εἶπατο = ἤντο, impf. of ἤμαι,
sit, 326.

εἶδαρ, aros, n., food, dainties,
141 [=εἶδFap, cf. έδω, Lat.
ēdo].

εἶδομαι, v. mid., resemble, 105
[cf. εἶδος=appearance, Lat.
video].

εἰλάπινη, ης, f., banquet, 226
[Fέλπω, volup].

εἰλλ.-πονς, ποδος, adj., with
shambling gait, 92 [εῖλω =
roll, πόνος = foot].

εἰλόμην, aor. of αἰρέομαι, 99.

εἰμί, v.n., am (=Lat. sum),
15, etc. [root ΑS, ES, cf.
Lat. (e)sum, esse].

εἰμι, v.n., go [=Lat. ibo], 356,
442 [root I-, Lat. ire,
iter; and causal ήμι].

*εἰν = ἐν (metri causa), 162.

εἰπ-, see εἰπον, 86, 96, etc.
[root Fετ-, cf. έπος].

εἰπέ, imperat. of εἰπον, 10.

εἰ-περ, see εἰ.

*εἰπγσι = εἰπη, 282.

εἰπον, aor. of obsolete έπω, said,
spake, paradigm, εἰπον,
εἰπέ, εἰπω, εἰπουμ, εἰπεῦ,
εἰπών [= έFπον].

*εἰρέο, imper. of εἰρομαι, ask,
284.

*εἴρημαι, second sing. subj. of
εἰρομαι, 188.

εἰς, μὲν, οὐ, card. adj., one,
377 [cf. unus, Engl. one].

εἰς (εἰς), prep. with ACC., to,
into, 18, 85, 90, etc.; as
regards, 411 [=έντο, so εἰμι,
έσμι, τιθεντι, τιθεσι].

*εἰς (enclitic), second pers.
sing. of εἰμι, 170.

*εἰσ-ιδον, 2 aor., beheld, 118.

εἰσε(v), aor. of έξω, 130.

εἰσ-έρχομαι, v. dep., come into,
enter, 144; go to, 88.

ἐκ (έ), prep. with GEN., out of,
from, 40, 74, etc.; sprung
from, issuing from, 33,
220, etc.; ἐκ τοῦ δή, from
that very time, 74, 212;
έξ ἀρχῆς, from of old, 188.

ἴκαστος, η, ον, adj., each, 349.

ἴκατερθε, adv., on either side,
335.

ἴκατόμ-βη, ης, f., hecatomb, a
sacrifice originally of a
hundred oxen, but then
one of any considerable
number of animals, 25.

ἴκ-δινω, v.a., take off, 437.

ἴκετ-θεν, adv., thence [ἴκετ =
there, -θεν = from].

ἴκενος, η, ο, adj., that.

ἴκετ-σε, adv., thither [-σε = to].

ἴκτα, aor. of κτείνω, 300.

ἴκταν(ε), aor. of κτείνω, 30, 36,
299; cf. 108.

*ἴκτοθεν, prep. with GEN., apart
from, 132 [Epic for έξωθεν].

Ἐλαφρότερος, *η*, *ον*, comp. adj., *swifter*, 164 [cf. ἐλαχύς = *slight, levis*].

***Ἐλε**, aor. ind. of *αἱρέω*, 121.

***Ἐλέαιρον**, impf. of

Ἐλειρω, v.a., *pity*, 19 [*ἔλεος = pity*].

Ἐλέστεσθαι, fut. inf. of *ἔρχομαι*, 168.

Ἐλθ-, see *ἔρχομαι*, 284.

***Ἐλθησι** = *ἔλθη*, 77.

Ἐλιξ, *ικός*, adj., *sleek, glossy*, 92; the old translation was either (a) *with crumpled horns*, or (b) *with rolling gait* (connected with *εἰλέω*) [= *σέλιξ*, cf. *σέλας*].

***Ἐλλαβε** = *ἔλαβε*, 298.

Ἐλλάς, *ἀός*, f., *Hellas*, strictly a district in Thessaly, but here including all Greece out of Peloponnese, 344.

Ἐλών, *οὐσία, ὄν*, 2 aor. part. of *αἱρέω*, 318.

***Ἐμ-βαλε** = *ἐν-έβαλε*, 438.

Ἐμ-βάλλω, v.a., *put into*, 438.

Ἐμέ, acc. of *ἐγώ*.

***Ἐμεναι** = *εἰναι*, 385.

***Ἐμεῦ** = *έμοῦ*, g. of *ἐγώ*, 313.

***Ἐμικτό**, aor. mid., third sing., of *μιγνυμ*, *have intercourse*, 433.

Ἐμισγόμεθ, impf. of *μισγομαι*, 209.

***Ἐμμεναι** = *εἰναι*, 33, etc.

Ἐμός, *ἡ, ὅν*, adj., *my, mine*, 64, 67, 248.

***Ἐμπάζεο** = *έμπάζου*, imperative of

Ἐμ-πάζομαι, v. dep., *regard*, 415; usually with negative except in imperative as, 271, 305, (with gen.), [perhaps cf. *έμπαυος* = *practised*].

Ἐμ-φύομαι, v. mid. (with act. aor. *ἐν-έψυν*), *grow in, hold fast*; with tmesis, *ὅδαξ ἐν χειλεσι φύντες*, 381.

Ἐν, *ἐνι*, prep. with DAT., *in*, 15, 27, 50, 89, 110; *on*, 4, 108; *among*, 95, 114; *at*, 62; adv., *therein*, 51.

Ἐνα-λγκιος, *ον*, adj., *like*, 371 [cf. Germ. *ähnlich*].

Ἐνθα, adv., *then, thereupon*, 11, 18, 26, etc.; conj., *where*, 128; *whither*, 210 [*ἐν*].

Ἐνθάδε, adv., *hither*, 173 [*ἐνθα*].

***Ἐν-θετο** = *ἐν-έθετο*, aor. mid. of *ἐν-τίθημι*, 361.

Ἐνι. See *ἐν*.

Ἐναντός, *ον*, m., *year*, 16n, 288 [cf. *ἔνος*, Lat. *senex*].

***Ἐν-νέπω**, v.a., *declare*, 1 (= *ἐν-σέπω*, epic form of *ἐνέπω*), [cf. *ἔπος*, *inquam*].

Ἐνι. See *εἰς*, 377.

Ἐνόησι, aor. of *νοέω*, 257.

Ἐνοσι-χθων, *ονος*, m., *earth-shaker*, a bye-name of Poseidon, 74 [obsolete *ἐνόθω* = *shake*].

Ἐν-τίθημι, aor. *έθηκε*, v.a., *put in, inspire* (with tmesis), 320, 321; mid. *lay up*, 361.

ἔντο, aor. third plural. See ἔξ-
ίημι, 150.

ἔντοσθεν, adv., *within*, 126, 380.
ἔντρέπομαι, v. dep., *reck*, 60
[τρεπτ. = *turn*].

ἔξ. See ἔκ.

ἔξεινς, adv., *in a row*, 145 [gen.
of *ἔξειη, collat. form of
ἔξις].

ἔξ-ειμι, v.n., *go out*, 374.

*ἔξ-ερέγται, subj. of ἔξ-ερέομαι.
ἔξ-ερέομαι, v. mid., *inquire, ask
about*, 415.

ἔξ-ιέναι, inf. of ἔξ-ειμι, 374.

ἔξ-ίημι, v.a., *send forth; mid.,
remove (from oneself)*, 150.

ἴοικα, (pf. with pres. signif.),
v.n., *am like*, 208, 411;
impers., *it is proper*, 278
[root 'IK-, = *look, seem*; cf.
elkύω].

ἴοικώς, vía, ὅς, part., *fitting, due,*
46.

*ἴόντ-, part., of εἰμι, 22, 263,
289.

*ἴός, ή, ὅς, adj., *his*, 216, 218
[= ὅς].

*ἴονταν, acc. fem. of ὅς, οὐσα,
ὅς.

ἐπ'. See ἐπι.

τέπ-αλαυτέω, ἥσω, v.n., *be an-*
gry, 252.

ἐπεῑ, adv. (of time), *when, 2,*
etc. [ἐπῑ, jεῑ, the middle j
accounts for the word being
often a spondee].

ἐπ-εγόμενος, η, or, part., *pressed,*
hurried, 309.

ἐπειτά, adv., *then, thereupon,*
44, etc.; *at the time*, 106;
in questions (logical), *then,*
65 [ἐπῑ, εἰτα].

ἐπ-εκλάσαντο, aor. mid. of ἐπι-
κλάσθω.

ἐπ-ελθ-. 2 aor. of ἐπ-έρχομαι, 188,
422.

ἐπερστ., aor. of πέρθω, 2.

*ἐπ-έρυσσε, aor., with doubled
σ, of

ἐπ-ερύω, v.a., *draw to*, 441.

ἐπ-έρχομαι, aor. ἐπ-ῆλθον, v.
dep., *go to*, 188; *come on*,
422, 423.

ἐπ-εστέψαντο, aor. of ἐπι-
στέφομαι.

ἐπ-ετέλατο, aor. of ἐπι-τέλ-
λομαι, 327.

ἐπ-έχενε, aor. of ἐπι-χέω, 136.

ἐπ-ῆλθε, aor. of ἐπ-έρχομαι,
423.

ἐπ-ήν, conj., *when, as soon as*
(with subj.), 293 [ἐπεῑ-ήν
= ἐπεῑ ἦν].

ἐπῑ, prep., with ACC., *on to*,
149, 311; *extending over*,
97, 98, 146, 183, 299;
with GEN., *upon*, 162, 260;
off, 185; *with*, 278; *with*
DAT., *upon*, 196, 211, 218,
311; *at, on*, 103, 104.

ἐπῑ-βάλλω, v.a., *cast upon (with*
tmesis), 364.

ἐπῑ-βοάω, v.a., *call upon*, 378.

*ἐπῑ-βόσομαι, f. of ἐπιβοάω.

ἐπι·δῆμος, *or*, adj., *at home, among his people*, 194, 223.

ἐπι·θείς, 2 aor. part. of ἐπι·τίθημι, 140.

ἐπι·κλείω, v.a., *praise, value*, 351 [*κλέος*].

ἐπι·κλώθοραι, v. mid., *spin (but always of deities), to decree*, 17 [cf. κλῶθες = *the spinners, i.e., the Fates*].

ἐπι·κρατέω, v.a., *hold sway*, 245.

ἐπι·ληθω, v.a., *cause to forget; mid. f., -λησται, forget*, 57 [root ΛΑΘ of λανθάνω].

ἐπι·μάρτυρος, *ou, m., witness (always of gods)*, 273.

ἐπι·μεινον, aor. imp. of

ἐπι·μένω, v.n., *wait*, 309 (only in form *-μεινον*).

ἐπι·μνημόσκομαι, *only in aor. mid. and pass., v. dep., remember* [root ΜΝΑ- of μνήμη = *memory*].

ἐπι·μνησθείς, εἴσα, ἐν, aor. pass. part. of ἐπι·μνημόσκομαι, 31.

ἐπι·στέφομαι (*only in aorist*), v. dep., *fill to the brim*, 148.

τέπι·στροφος, *or, adj., conversant with*, 177 [*στρέψω*].

*ἐπι·τανῶ, v.a., *push home*, 442 = ἐπι·τείνω.

ἐπι·τέλλομαι, aor. -έπειλαμην, v. mid., *impose*, 327.

ἐπι·τίθημι, -θήσω, -έθηκα, -τέθηκα, v.a., *set upon, put upon*, 140.

ἐπι·τολμάω, v.n., *take courage*, 353 [root ΤΑΛ-].

ἐπι·χέω, aor., ἐπ·έχενα, v.a., *pour over*, 136 [ΧΕΦ].

ἐπι·χθόνιος, *or, adj., upon the earth, earthly*, 167 [*ἐπι·χθών*].

ἐπλεγο, aor. of πέλομαι, 225.

ἐπι·οίχομαι, v. dep., *go to, approach*, 324; *ply, attend to*, 358.

ἐπομαί, v. mid., *follow, attend*, 278, 331 [root ΣΕΠ, sequor].

ἔπος, eos, n., *word*, 31, 64, etc. [See εἰπ-].

ἐπι·στρένω, v.a., *urge on*, 89.

ἐπι·φέχομαι, *impf. mid., of ἐποίχομαι*.

Ἐφαντος, *ou, m., a meal to which each contributed his share, picnic*, 227.

ἔργον, *ou, n., duty*, 358; usually plural, *deeds*, 379; *feats*, 338; *duties*, 356 [= *Fέργον*, Eng. *irk*].

ἔρδε, f., ἔρξω, v.a., *do, accomplish*, 293.

ἔρεενω, v.a., *ask*, 220.

ἔρεσθαι, aor. inf., ἔρομαι.

ἔρέτης, *ou, m., oarsman*, 280 [*ἔρέσσω = row*, Lat. *ratio, remus*].

*ἔριδαινέμεν = ἔρεδαινειν, 79.

ἔριδαινω, v.n., *wrangle, quarrel*, 79 [*ἔρις* (*ἔριδος*), *strife*].

ἔρι-ηρος, ον, adj., *loyal*, 346
[ἔρι-, inseparable prefix,
like ἀρι-, used to strengthen
a word, root ἄρ- = fit].

ἔρκος, εος, n., *fence*, 64 (the
teeth resembling the stakes
of a palisade) [εἰργω].

*Ἐρμέλας, -ειαο, m., *Hermes*,
son of Maia, messenger of
the gods, excelling in craft,
the giver of luck.

ἔρξης, aor. subj. of ἔρδω.

ἔρομαι, v. dep., *question*, 135,
405.

*ἔρος, ον, m., *love, desire*, 150
(poetical form of ἔρως).

ἔρπυζω, v.n., *creep, crawl*, 193;
cf. ἔρπω, *serpo*.

ἔρροστατο, aor. of δύομαι.

ἔρυκανάω, v.a., *keep back, hold
by force*, 199.

*ἔρυκανόσ(ι)=ἔρυκανόσουι, 199.

*ἔρυκε, imperf. of

ἔρυκω, v.a., *keep, detain*, 14
[connected with ἔρνω].

*ἔρχεο = ἔρχου.

ἔρχεσθ=ἔρχεσθαι.

ἔρχομαι, ἐλεύσομαι, ἥλθον, ἥλθα, v. dep., *come*.

*ἔρχομένοιο = ἔρχομένου, 408.

ἔσ = εἰς.

*ἔσαν = ἦσαν, 12, 128.

ἔσ-ελεύσομαι, fut. of εἰσ-ἔρχομαι.

ἔσ-ἥλθον, aor. of εἰσ-ἔρχομαι, 144.

ἔσθής, ἦτος, f., *raiment, dress*,
165 [connected with ἔννυμι,
ἔσθην, Lat. *vestis*].

ἴσθλός, ἡ, ον, adj., *good, ex-
cellent*, 95, 115 [connected
with εἰμι, ἔστι, εῦ (rt. ει),
Curt., 375, 6].

*ἴσκε, iterative of εἰμι.

ἴστομ(αι), fut. of εἰμι, 397.

ἴστερος, ον, m., *evening*, 422
[cf. *Vesper*; perhaps from
root VAS = cover].

ἴστητο, aor. of ἔστομαι, 125.

*ἴστοται = ἔσται, 40, 204.

*ἴστοι, second pers. sing. of
εἰμι, 302.

ἴστηκε, ίστησε, pf. and 1 aor. of
ἰστημι, 185, 127.

ἴστω, ίστων, imper. of εἰμι, 370.

ἴσχατος, η, ον, *furthest*, 23
[perhaps = ξαῖατος from ἐκ].

ἴσταρος, ον, m., *comrade, com-
panion*, 5 [σῆτε, cf. *suetus*,
ἔτης = *kinsman*].

*ἴσταρος, ον, m., *comrade, com-
panion*, 6, 182, 237 [poet.
form of ἔταίρος].

*ἴστάνυσσε(ν), aor. of τανύω,
138, see ἐπι-τανύω, παρα-
τανύω.

ἴτέρως, adv., *otherwise*, 234
[ἴτερος = other, cf. Lat.
alter, Eng. either].

ἴτεμε(ν), defect. aor., *came
upon, overtook*, 218 [τέμνω].

ἴτιγμος, ον, adj., *true*, 174
[lengthened from ἔτιμος =
true].

ἴτι, adv., *still, even yet*, 197,
232, 404; μηδ' ἔτι, *and
no longer*, 289 [cf. Lat.
et, etiam].

ἔτος, *η, ον*, adj., *ready, prepared*, 149 [perhaps connected with *ἔνυμος*].

ἔτος, *eos*, n., *the year (of 365 days)*, 16n [cf. Lat. *vetus*].

ἐνδι, adv., *well, for certain*, 174; *εῦ εἰτεῦ, speak well of*, 302 [*neut. of ἐὖς*].

εὐνή, *ῆς*, f., *bed, couch*, 427, 433 [connected with *εῦδω*].

ἴσθιος, *ον*, adj., *well-polished*, 128 [*ξέω = polish*].

Εὐπειθῆς, *eos*, m., *Hypseithes* the father of Antinous, 383.

ἴστηλόκαμος, *ον*, adj., *fair-haired, with beauteous hair*, 86 [*πλέκω*].

εὑρε, aor. of *εὑρίσκω*.

***εὑρεῖ**=*εὑρεῖ* from *εὑρός*, 62.

εὑρίσκω, *εὑρίσω, εὑρον, εὑρηκα*, v.a., *find*, 106 [root 'ETP-, from which the tenses are formed].

Ἑύρι-κλεια, *ης*, f., *Eurykleia*, a servant bought by Laertes, who attended upon Telemachus, 429.

Ἑύρυ-μαχος, *ον, μ.*, *Eurymachus*, one of Penelope's suitors, 399, 413.

εὐρύς, *εῖα, υ*, adj., *broad, wide*, an epithet of Troy, 62; heaven, 67; the sea, 197; renown, 344.

ἴστηλος, *ον*, adj., *keen-sighted*, 38, always in Homer of Hermes except once of Artemis [*σκοπέω*].

εἶται, conj., *when*, 192 [*յοτε, δτε*]

εὐχεράομαι, v. dep., *declare, pretend*, 172.

εὐχομαι, v. dep., *claim, declare*, 180, 187, 406.

ἴφ' = ἔπι, 97.

ἴφαθ'=*ἴφατο*.

ἴφαντ'=*ἴφαντο*.

ἴφ-ειη, aor. opt. of *ἴφημι*, 254.

***ἴφ-εστάμεν**=*ἴφ-εστάναι*, pf. inf. of *ἴφιστημι*.

ἴφ-ίημι, *-ήσω, -ήκα, -εῖκα*, v.a., *lay upon*.

ἴφ-ιστημι, *ἴπι-στήσω, ἔπι-έστησα*, *ἴφ-έστηκα*, v.a., *place upon; mid. and intransitive tenses, stand upon*.

ἴφ-ορμάομαι, v. mid., *urge*, 275.

Ἐφύρη, *ρη*, *ης*, f., *Ephyre*, a town probably in Thesprotia, 259. Homer mentions 3 other towns of this name.

***ἴχε**, impf. of *ἴχω*, 104.

ἴχειν, aor. of *χέω*, 146.

***ἴχησι**=*ἴχη*, 95, 204.

ἴχω, *ξέω (σχήσω)*, *ἴσχον, ξσχηκα*, v.a., *have, a word of wide usage, suffer*, 34; *hold up, support*, 53; *διμόδι έ.*, *keep apart*, 54; *hold, occupy*, 67, 198; *hold (in the hand)*, 104, 256; *enjoy*, 95, 117; *confine*, 204; *διβριχ έ.*, *be insolent*, 368.

ἴώκει, plup. of *ἴοικα, was like*, 411.

***ἴλεν**, *ἴοῦσα, έόν*, pres. part. of *είμι*, 202, 257.

Ζάκυνθος, *ou*, m. and f., *Zakyn-*
thus, an island off the west
 coast of Peloponnese, now
 Zante, 246.

Ζεύς, voc. *Ζεῦ*, g. *Διός* or *Ζηνός*,
 m., *Zeus*, 62, 63, 379.

Ζηνός, gen. of *Ζεύς*, 27.

Ζωός, *ἡ*, *ὄν*, adj., *living*, *alive*,
 197 [perhaps akin to *vivo*].

ἢ, from **δ**, **ἢ**, **τό**, used as a per-
 sonal pronoun, *she*, 125.

ἢ, from **ὅς**, **ἢ**, **δ**, 191.

ἢ, conj., *or*, 162; after com-
 paratives, *than*, 165; **ἢ...**
ἢ, *whether...or*, 268.

ἥ, adv., *truly*, strengthened **ἥ**
δῆ, 253; **ἥ τοι**, 155, 267.

ἥβαίω, *ἥσω*, v.n., *come to man's*
estate, 41.

ἥγαγον, redupl. aor. of *ἄγω*.

ἥγειν = *ἥγετο*.

ἥγεμαι, v. dep., *lead the way*,
 125 [*ἄγω*].

ἥγήτωρ, *ορος*, m., *leader*, *chief-*
tain, 105 [*ἥγεμαι*].

ἥδε, conj., *and*, 12, 13, etc.;
 answering to **ἥμεν**, 97.
ἥδ(ε), from **δδε**, *yon*, 185.

ἥδη, adv., *now*, 303.

ἥδυς, *εῖα*, *ύ*, adj., *sweet* (epithet
 of sleep), 364 [root *σφαδ*,
 cf. *suavis*].

ἥէ, conj., *or*, 226, 238; **ἥէ...ἢ**,
whether...or, 175, 408.

ἥαδε, impf. of *ἀείδω*.

Ἥελιος, *ou*, m., *Helios*, the sun-
 god, son of Hyperion and

Thea. The isle of Thrinacia (Sicily) was sacred to him, and there his daughters Phaethousa and Lampetiē fed his oxen, which Odysseus' comrades slew, and suffered therefore [according to Curtius = *αὐ(σ)ελιος*, *δέλιος*. Cf. Latin *Aurelius*; the *Aurelii* claimed to be descended from the sun].

***ἥειν** = **ἥν**.

ἥλακάτη, *ης*, f., *distaff*, 357.

ἥλθον, aor. of *ἔρχομαι*, 16.

ἥμαθεις, *εσσα*, *εν*, adj., *sandy*,
 93 [*ἅμαθος* = *sand*].

ἥμαρ, *ἄτος*, n., *day*, 9 [cf.
ἥμέρα].

ἥμειβετ(ο), impf. of *ἀμειβομαι*,
 44.

ἥμεις, pl. of *ἔγω*, *we*, 37.

ἥμεν, correlative to **ἥδε** (*q.v.*),
 97.

ἥμαι, v. dep. (pf. with pres.
 signif.), *sit*, 108.

ἥμέτερος, *η*, *ον*, adj., *our*, 45,
 176, 258, 397.

***ἥμέων** = **ἥμων**, 33.

ἥμιν, dat. pl. of *ἔγώ*, 10, 166.

ἥν, possessive pron., from **ὅς**, **ἢ**,
ὄν, *his*, 5, 21.

ἥν, conj., *if*, 94, 282. See *ἔάν*.

ἥν, impf. of *ειμι*, *was*, 177.

ἥπειρος, *ou*, f., *mainland*, *land*
 (as opposite to sea), 162
 [= *δ*(neg.)-*πειρος*, sc. *γῆ*].

ἥπατ(ο), aor. of *ἀρνυμαι*, 240.

ἡρήσαντο, aor. of ἀράμαι, 366.

ἡρχον, ἡρχόμην, from ἡρχω, 28, 367.

ἥρως, *wos*, m., *hero*, 101, 189, 272 [cf. *vir*].

ἥσ, ἥσι, gen. sing. and dat. pl. of δσ, ἥ, δν, *his*, 41, 59, 322.

ἥσαν, third pl. of ἥν, 27.

ἥσθιον. See κατ-εσθίω, 9.

ἥστο, plpf. third sing. of ἥμαι, *was sitting*, 114.

ἥτοι. See ἥ.

ἥτορ, n., *heart* (only once in Homer as a part of the body), 48, 60, 316.

ἥδα, impf. of αῦδάω, 213, etc.

ἥθεν, adv., *at dawn*, Lat. *cras mane*, 372 [*ἥώς*, *dawn*].

θάλαμος, ον, m., *room, chamber*, 436.

θάλασσα, ης, f., *sea*, 12, 50, 52.

θαλπωρή, ἥς, f., *comfort*, 167.

θάμα, adv., *often, again and again*, 143, 209.

θαυμάζω, ἥσω, v.n., *am astonished, marvel*, 323, 360.

θαν., aor. stem of θνήσκω, 59, 396.

θαρσαλέως, adv., *boldly, with good courage*, 382.

θάρσος, εος, n., *courage*, 321.

θαυμάζω, -άσω, v.a., *wonder at*, 382.

θέλγω, ν.α., *woo, soothe*, 57.

θελκτήριον, ον, n., *that which soothes, a delight*, 337.

*θείω = θῶ, aor. subj. of τίθημ, 89.

θείη, aor. opt. of τίθημ, 116.

θεός, η, ον, adj., *god-like, divine*, of Odysseus, 65; of the bard, 336.

θεά, ἄς, f., *goddess*, of the muse, 10; Kalypso, 13, 51; Athene, 44.

θεο-ειδῆς, ἔς, adj., *like unto a god*, 113.

θεο-προπή, ης, f., *divination*, 415 [*θεοπράπος*].

θεο-πρόπος, ον, m., *a seer*, 416 [*θεός, πρέπω*].

θεός, οῦ, m., *god*, especially in pl., *the (Olympian) gods*, 17, 19, 28, 32, etc.; feminine, *a deity* (of Athene), 420 [perhaps conn. with root θε = *pray*. Cf. *festus*, Curtius Gk. Etym., p. 471, and Peile, p. 37; not connected with *deus*].

θεράπων, οντος, m., *attendant, esquire*, 109 (in Homer implying free and honourable service).

θέσπις, acc., -ιν, adj., *god-like, glorious*, 328 [*θεός, εἰκεῖν*].

*θέτο = ξθέτο, aor. mid. of τίθημ, 132.

*θήκα = ξθηκα, 1 aor. act. of τίθημ, 153, 223, 321.

Θυητός, ἡ (no neuter), adj., *mortal*, 219 [rt. ΘΑΝ. cf. ἔθανος, θάνατος].

Θεός, ἡ, ὁ, adj., *swift*, 260.

Θέωσα, ἡ, f., *Thoea*, a nymph, d. of Phorkys, mother of Polyphemus, 71.

Θρήνος, vos, m., *foot-stool*, 131 [**θράῶ = sel*, cf. θρόνος].

Θρόνος, ov., m., *a stool*, high, often adorned with gold and silver, and perhaps covered with rugs, without a back, 130, 145.

Θυγάτηρ, τρός, f., *daughter*, 10, 52, 55 [cf. Eng. *daughter*].

Θῦμός, οῦ, m., *heart, will, inclination*, 4, 29, 107, 200, 275, 294, 320, 323, 353, 361 [*θῶω*, Indo-Eur. root DHU = move quickly; conn. with Lat. *fumus*, Eng. *dust*, Peile 137, 204, 358].

Θύρα, ὥρ, f., *door, doors*, 107, 120, 255, 437 [Lat. *foris*].

Ιάλλω, v.a., *send, stretch eagerly*, 149 [used as causal of ἀλλομαι = leap].

***Ιδοιατο = Ιδοιγτο.**

***Ιδον = εἰδον.**

***Ιδούα = εἰδοῦα, knowing.**

Ιέμενος, η, ov., *desirous* (participle of ιέμαι (*Ιημι*) = send).

Ιερός, ἡ, ὁ, adj., *sacred*, 2, 61 [the orig. sense is *mighty, strong, fresh*, that of sacred secondary].

***Ιθάκη, η, f.**, *Ithaka*, a small isle off the coast of Epirus, the home of Odysseus, rocky, and fruitful in corn and vines, 18, 57, 247, 386, 395, 401, 404.

***Ιθικην-θε**, adv., *to Ithaka*.

***Ιθός, εῖα, ὁ**, adj., *straight, direct*, 119 [= εὐθός].

Ικάνω, v.n., *come*, 409 [cf. ικ-νέομαι].

Ικάριος, ov. m., *Ikarios*, a Lake-daemonian, father of Penelope, 329.

Ικέσθαι, aor. inf. of ικνέομαι.

Ικνέομαι, ιξομαι, ικομην, v. dep., *come, arrive*, 21, 173 [rt. ΙΚ-].

Ιλος, ov. m., *Ilus*, grandson of Jason and Medea, 259.

Ιμάς, ἄντος, m., *thong*, 442.

***Ιμεν = λέναι**, from είμι. 441.

Ιμέρομαι, v. dep., *long for* (with gen.), 41; *long* (with inf.), 59.

Ιμερόεις, εσσα, εν, adj., *lovely*, 421.

Ινα, conj., *in order that, that*, 95, 135, 157.

Ιός, οῦ, m., *arrow*, 262.

Ιοῦσα, fem. of ίών, *going*, 356.

Ιερά, ὥρ, n., *sacrifices*, 66 [= ιερά, from ιερόν].

***Ισταν, impf. third pl. of είμι, visited**, 176.

Ισό-θεος, ov. adj., *god-like*, 324.

Ιστα, adv., *equally*, 432.

ἴσταμαι, v. mid., *stand*, 129; pf., *ἴστηκεν*, *stands*, 185 [root STA-, from which most of the tenses are formed; cf. Lat. *sto*].

ἴστός, οῦ, m., *the web (of the loom)*, 357 [root STA = stand].

ἴτω, imp. third sing. of εἰμι, 276.

ἴλεν, *Ιούσα*, *Ιόν*, part. of εἰμι.

Κ' = *ke*.

καθ' = *catá*.

καθ-έξομαι, v. dep., *sit down*, 372.

καθ-εξώμεσθα = *καθ-εξώμεθα*.

καθ-ίκετο, aor. of

καθ-ικνέομαι, f., -έξομαι, aor., -έκδυτη, v. dep., *come upon*, 342.

καλ, conj., *and*, 19, etc.; adv., *even, also*, 10, 58, etc.

***κακ-κείων**, ουσα, or, part. of *κατα-κείω*.

κακός, ή, άν, adj., *bad, evil*, 166, 392, 411; superl., **κάκιστος**, η, ον, *worst*; subst. plural, **κακά**, άν, n., *evils*, 33, 234.

καλέω, -έσω, *ἐκάλεσα*, v.a., *call, summon*, 90, 272, 416 [cf. Lat. *clamo*, Eng. *call*].

***κάλ-λιπτον** = *κατ-έλιπτον*, 243.

καλός, ή, άν, adj., *beautiful*, 96, 137, 208; *pleasant*, 370; neut. used as adv., 155.

καλύπτω, ψω, v.a., *cover*, 443 [cf. *oc-cul-tus*].

Καλυψός, οῦς, f., *Kalypso*, a goddess on whose isle of Ogygia Odysseus had been cast and who detained him long against his will, 14.

κάμπατος, ου, m., *weariness*, 192 [κάμψω].

κάγεον, ου, n., *basket*, 147 [*cani-strum*].

καπνός, οῦ, m., *smoke*, 58 [*cf. vapour*].

***κάρη** *κομβώντες*, adj., *long-haired*, always in Homeric epithet of the Achaeans, who only cut their hair in token of grief, mourning, or by reason of a vow to a river god, whereas slaves and Asiatics were shorn, 90.

κάρηνον, ου, n., *height*, 102 [κάρα = *head*, cf. Lat. *cere-brum*].

κατά, prep. with ACC., *along, through*, 116, 148, 228, 247, 375; met., *in*, 4, 29, 294; with GEN., *down from*, 102.

κατα-βαίνω, -βήσομαι, -έβην, v.n., *go down*, 330.

κατα-κείω, v. desid., *wish to lie down*, 424.

κατα-κτείνω, v.a., *kill right out*, 75.

κατα-λαμβάνω, λήψομαι, -έλαβον, v.a., *seize (tmesis)*, 192.

κατα-λέγω, v.a., *recount, tell*, 169, 206.

κατα-λείπω, v.a., *leave, bequeath*, 242.

*κατ-εβησόμην, aor. of κατα-βαίνω, 330.

κατ-ελεύσομαι, fut. of κατ-έρχομαι, 303.

κατ-ερύκω (ū), v.a., *hold back, restrain*, 55, 197, 315.

κατ-έρχομαι, -ελεύσομαι, v. dep., *go down, put in (to shore)*, 303; *put in (to shore)*, 182.

κατ-εσθίω, v.a., *eat up, devour*, 8, 9 (timesis).

κατ-ήλθον = κατ-ήλθον, aor. of κατ-έρχομαι, 182.

κε, κεν = δν, 86, 158, 205. (Goodwin, § 207 *sqq.*) [Pro-nom. root κα-].

κεδνός, ἡ, δν, adj., *rusty, good, 432; κεδνά λδνια, true of heart, loyal, 428.*

κεῖ-θεν, adv., *thence, 285.*

κείματ, v. dep., *lie, 267; esp., lie (low in death), 46, 162* [cf. Lat., *quies, civis*, Curt., p. 145].

κείμεν(α), from κείμαι.

κειμήλιον, ον, n., *keepsake, 312* [κείμαι].

κείνος, η, ο, pron., *that, he, at 46 of Aegisthus, but in every other passage (163, 177, 199, 209, 212) of Odysseus.*

κείρω, v.a., *ravage, 378* [cf. Lat. *curvus, cutter*].

κεῖσθε, adv., *thither, 260* [cf. κεῖ-νος, κεῖ-θεν : -σε = *to*].

κελευθός, ου, f., *way, journey, 195* [cf. ἀκόλουθος, Lat. *callies*].

κελεών, σω, v.a., *order, 357* [cf. κέλομαι, καλέω].

κεφαλή, ἥς, f., *head, 157, 208; met. 343* [root κατ- cf. *caput, capillus*, English *head*].

κε-χόλωται, pf. pass. of χολόω.

κε-χρόμενος, η, ον, pf. of χράμαι, *yearning, longing, 13.*

κήδος, εος, n., *trouble, 244* [root ΚΑΔ, cf. Sanskrit khād = *contristare*].

κῆρ, κηρός, η, *heart, 310, 341* [= κέαρ, Lat. *cor.*].

κήρυξ, ὕκος, m., *herald, henchman, 109, 143.*

*κίθαρις, ιος, f., *lute, guitar, 152, 159* (Homer never writes κιθαρά. It was of triangular shape identical with the φόρμηγξ, and like the λύρα).

κίω, v.n., *go, 311, 372* [cf. κινέω, Lat. *cieo*].

κίων, ορος, f., *pillar, 53, 127.*

κλαίω, v.a., *lament for, 363.*

*κλείω, v.a., *make famous, 338* [κλέος].

κλέος, εος, n., *glory, repute, 95, 283, 298.*

*κληῆς, ὕδος, f., *bolt, on the inside of the door ; see note on 442* [cf. Lat. *clavis, claudio*].

κλιθήνα, I aor. pass. of **κλίνω.**

κλίμαξ, ἄκος, f., *ladder*, 330
[*κλίνομαι* = *lean*, cf. *clivus*].

κλίνομαι, *to lie*, 366.

κλισμός, οὐ, m., *chair*, *low and easy*, 132, 145 [*κλίνομαι*].

κλυτός, ἡ, ὅν, adj., *glorious, famous*, 300 [*κλύω* = *hear*, Lat. *inclusus*].

κοῖλος, η, ον, adj., *hollow*, 211.

κοιρανέω, v.n., *hold sway*, 247
[cf. *κύρος*, *κάρα*, *τύραννος*].

κομῆτος, v.a., *pay heed to*, 356.

κορώνη, ἥς, f., *door-ring*, 441
[Lat. *corona*, *cornu*, *cornus*].

***κοτέσσεται** = *κοτέσηται*, 101.

κοτέομαι, v. mid., *am angry*, 101 [*κύρος* = *wrath*, cf. *χόλος*].

***κούρη,** ης, f., *girl, daughter*, 329 [= *κόρη*, i.e., *κορητη*].

***κούρος,** ον, m., *boy, page*, 148 [= *κύρος*, i.e., *κορφος*].

***κραδίη,** ης, f., *heart*, 353 [cf. *κραδάω* = *vibrate, beat*].

κραναός, ἡ, ὅν, adj. (epithet of *Ithaka*), *rocky*, 247 [cf. Keltic *cairn*].

κράτος, εος, n., *might, power*, 70, 359 [cf. Eng. *hard*].

κρέας, ἄτος, m., *meat* (*κρέα*, acc. plural), 112; (g. plural *κρειῶν*), 141.

***κρειῶν.** See *κρέας*.

***κρείων,** ουτος, m., *ruler, lord*, 45, 81.

κρήδεμνον, ον, n., *veil*, with lap-pets passing over the head so that it might be drawn over the face, 334 [*κράς, δέω*].

***κρητήρ,** ἥρος, m., *mixing bowl*, in which $\frac{1}{3}$ of wine were mixed with $\frac{2}{3}$ of water, 110, 148 [root *κρα* = *mix*, cf. *κεράννυμι*].

Κρονίδης, ον, m., *son of Kronos* (i.e., Zeus), 45, 81.

Κρονίων (i), ανος, m., *son of Kronos* (i.e., Zeus), 386 [-ιων = *son of*, Goodwin, § 129, 9].

***κτεάτεσσιν,** d. pl., *possessions*, 218, 430 (from **κτέαρ*, connected with *κτάομαι*).

κτείνω, κτενῶ, ἔκτεινα (*ἔκτάνωρ*), v.a., *kill, slay*, 36, 39, 296, 299 [root *KTA*, *KTEN-*, cf. *κατεινω*].

κτέρεα, αν, n., *funeral honours*, 291 [connected with *κτάομαι* = *get*].

***κτερεῖτω,** f., ξω, v.a., *pay funeral honours*, 291 [*κτέρεα*].

κτήματα, των, (sing. *κτήμα*), n., *property, possessions*, 117, 375, 402.

Κύκλωψ, ωπος, m., *Cyclops*, one of a gigantic race of one-eyed giants who dwelt in Sicily. Polyphemus their chief was the son of Poseidon who bitterly resented his blinding at the hands of Odysseus, 68, 71.

κυλίνδω, v.a., *roll*, 162 [same root as εἰλέω, *volvo*].
 κύμα, ἄτος, n., *wave*, 162 [lit. anything swollen, κύω].
 κύπελλον, ου, n., *wine-cup, cup*, 142.

*λάβησθ. See κατα-λαμβάνω.
Λαέρτης, ου, m., *Laertes*, king of Ithaka and father of Odysseus: he took part in the Kalydonian hunt and in the expedition of the Argonauts, 189.

λαθ-, stem of λανθάνω.

λαμβάνω, λήψομαι, ἔλαβον, ελήφα, v.a., *take, seize, gain*, 298.

λανθάνω, λήσω, ἔλαθον, λεληθα, v.a., *be forgetful, with gen.*, 65, 308 [root λαθ- by nasalisation, as *findo* from root *fid-*].

λέβης, ητος, m., *basin*, 137 [*λεῖβω, pour*].

λέκτρον, ου, n., *bed*, 437 [*λέγω = lay to sleep*].

λευκός, ή, ὁν, adj., *white, i.e., bleached*, 161 [cf. λεύσσω, *lucio*; Peile, 157].

λέχος, εος, n., *couch, bed* (only in d. plural, λεχέεσσι, 360; λέχεσσι, 440) [*λέγω, lay to sleep*].

λήθω, collat. form of λανθάνω [*λαθ*. See λανθάνω].

ληζομαι, aor. *λησσατο, v. dep., *carry off (as prey)*, 398 [*λελα = prey*].

*λητην (=λιαν)(i), adv., *willingly, καὶ λ., full truly*, 46 [connected with λιλαομαι].

λιλαομαι, v. dep., *long*, 15, 315 [root LAS, cf. *lascivious, lust*].

λιμήν, ἐνος, m., *harbour*, 186 [connected with λειβω].

λιπαρός, ή, ὁν, adj., *shining, beauteous*, 334.

λίτρα (from λίς?), acc. sing. m., *smooth linen, as a covering for chairs, etc.*, 130. (Others, not so well, assume a nom. neut. λῖ=λισσόν, thus making λίτρα acc. plural.)

λόγος, ον, m., *word*, 56 [*λέγω*].

*λοεσσάμενος, aor. of λούμοι.

λούμοι, v. mid., *wash oneself*, 310 [root ΔΟ, cf. *lavo, luo*].

λυγρός, ή, ον, adj., *sad, dismal*, 327, 341 [cf. *lugeo, luctus*].

λω-ΐτερος, η, ον, compar. adj., *preferable*, 376 [root ΛΑF, cf. λάω = *long for*, λιαν, λιλαομαι, and perhaps λαμβάνω].

μάκαρ, ἄρος, adj., *blessed (of the gods)*, 82; *happy, prosperous*, 217 [connected with μακρός, q.v.].

μακρός, ή, ὁν, adj., *tall*, 54, 127 [connected with μέγας, Lat. *magnus, macte*].

μάλα, adv., *very, quite*, 1, 179, 278, 301, 312 (comp. μᾶλλον, *superlative μάλιστα, q.v.*).

μαλακός, ἡ, ὁν, adj., *soft*, 437; met. 56.

μάλιστα, adv., *chiefly*, 383, 342 (superl. of μάλα).

μᾶλλον, adv., *more, rather*, 89, 351 (comp. of μάλα).

μαντεύομαι, v. dep., *prophecy*, 200 [μάντις].

μάντις, ιος, m., *prophet*, 202 [cf. μανίομαι; root MAN = *think* (excitedly)].

μέγαρον, ου, n., *hall*, 270, 276; usually plural, *halls*, 27, 269, 365.

μέγας, μεγάλη, μέγα, adj., *great* (of Athene's spear) 100; *tall, well-grown*, 301; neut. used as adv., *greatly*, 276; superl., μέγιστος, η, ον, *greatest*, 70 [see μακρός].

μέδων, οντος, m., *ruler*, 72 [cf. Lat. *moderor*].

μεθ-έπω, v.n., *visit*, 175 [cf. ξπω, Lat. *sequor*].

μεθ-ημι, -ήσω, v.a., *sit among* (with dat.), 118.

μεθ-έημι, -ήσω, v.a., *let go*, 77.

μέλας, ανα, αν, adj., *black, dark* [cf. Lat. *mālus, malignus, malitia*].

μέλω, v.n., *am a care*, 151, 159, 358; impers., 305.

μέλλω, v.n., *am about to, am likely to*, 232 [root ΜΕΔ-
yo].

*μεμήλα, pluperf. of μέλω [such lengthening of ε (cf. τιθημι,

root θε) is rare in Greek, but common in Latin, e.g., sēdeo, sēdes; sēdeo, sēdi; ēdo, ēdi, etc.].

μέμνημαι, perf. of μι-μνήσκομαι.

μέν, conj., *indeed*, 11, etc., generally followed by δέ.

μενεάνω, v.n., *am wroth*, 20 [μένος].

Μενέλαος, ου, m., *Meneläus*, King of Sparta, husband of Helen, whose rape by Paris caused the Trojan War, in which his brother Agamemnon was generalissimo of the Grecian forces, 285.

μένος, εος, n., *might*, 89, 321.

Μέντης, ου, m., *Mentes*, leader of the Taphians, guest-friend of Odysseus, in guise of whom Athene visited Ithaka, 105, 180.

μένω, v.n., *wait*, 304, 422 [root MAN = *think* (so much as to stand still)].

Μερμερίδης, ου, m., *son of Mermerus*, Ilus, 259 [-ίδης = son of, Goodwin, § 129].

μερμηρίζω, v.a., *ponder*, 427 [ΜΕΡ, ΜΑΡ, cf. μέρος, μέριμνα, *memoria, mora*, Curt., p. 330; Peile, pp. 180, 181].

μέσος, η, ον, adj., *middle, central*, 344 [- μεδος, Lat. *medius*; Curtius, 469].

μετά, prep. with ACC., *after, to fetch*, 184; with GEN., *with*; with DAT., *with*, 19, 184 [according to Curtius not connected with *μέσος*].

μετ-αλλάω, v.a., *ask*, 231 [lit., *search after other things* (*μετὰ ἄλλα*)].

μετ-ανδάω, v.n., *speak among, address*, 31.

μετ-εκλάθον (impf. of *μετα-κιάθω*), *was visiting*, 22.

μετ-ελθ-, aor. of

μετ-έρχομαι, v. dep., *come among*, 134, 229.

μετ-ήδα, impf. of *μετ-ανδάω*, 31.

μή, adv. and conj., *not*; conj. *lest*, 133 [Lat. *ne*; cf. *μην* and *νν*].

μη-δέ, conj., *and not, nor*, 289, 369; adv., *not even*.

μῆλον, ov., n., *sheep*, especially a *small sheep*; usually plural [connected with Lat. *villus* (= *tuft of wool*, Peile, 350)].

μή-τε, conj., *and not, nor; μήτε...μήτε, neither...nor*.

μή-τηρ, *τρός*, f., *mother*, 215, 248 (*μητέρ'*, acc. s.) [root **ΜΑ** = *make*; Curtius, 472].

μητράω, v.a., *contrive*, 234 [*μῆτις*, root **ΜΑ**, cf. *μαθεῖν*, *μηνύω*; see Curtius, 429; Peile, pp. 144, 5].

μιγέσ, *έσσα, έν*, 2 aor. pass. of **μιγνυμι**, *μίξω*, v.a., *mix*; middle, aor., *ξυκτο*, pass., *έμπηγην* (ι), *have intercourse* with, 73, 433 [cf. *μίσγω*, Lat. *misceo*].

μι-μνή-σκομαι, aor., *ἐμνησάμην*, pf., *μέμνημαι*, v. dep., *remember, call to mind* (with gen.), 29, 343 [root **ΜΑΝ**, cf. *μνήμη*, *μνάομαι*].

μιν, pron., *him*, 71, 95, 135, 192, etc.; *her*, 97 [see **μή**].

μίσγω, v.a., *mix*, 110; mid., *associate*, 209.

***μνάσθαι** = *μνάεσθαι*, *μνᾶσθαι*.

μνάομαι, v. dep., *woo*, 39, 248 [root **ΜΑΝ**-, connected with *μνήμη*].

μνηστήρ, *ἥρος*, m., *wooer, suitor*, 91, etc. [*μνάομαι*].

μνηστός, *ἥ, δν*, adj., *wooed and won, wedded*, 36 [*μνάομαι*].

μολπή, *ῆς*, f., *music*, 152; of *dance alone*, 11, 18, 573 (used in Homer of any amusement, games, Il. A., 1, 472); *song and dance* (Od. 6, 101).

μόρος, *ον*, m., *s fate*, 34, 35, 166 [root *μορ-*, *μρο-*, connected with *μέρος* = *portion*, Lat. *mors*].

Μούσα, *ης*, f., *the Muse*, often plural, *the (nine) Muses*, daughters of Zeus and Mnemosyné, dwellers in Olympus and inspirers of the bard [root **ΜΑΝ** = *think*; *μονσα* = *the teacher*].

μυθέομαι, -*ήσομαι*, v. dep., *tell, relate*, 124.

*μυθήσεαι, f. 2nd sing. of μυθέομαι.

μῦθος, οὐ, m., word, speech, 273, 358, 361; plural, 28, 367.

Ναὶεράω, v.n., lie, exist (of Ithaka), 404.

ναῖω, v.a., inhabit; δώματα ν. = dwell, 51.

ναῦς, νῆα, νηὸς, νῆι, plural, νῆες, νῆας, νεῶν, νήεσσι, f., ship, 61, etc. [root νέω, νεύσσομαι, cf. Lat. *navis*, *navita*, Curtius, 430].

ναύτης, οὐ, f., sailor, 171 [*ναῦς*].

νεμεσάομαι, -θομαι, v. dep., be angry, 119, 158, 171, 228 [desiderative of νέμω = long for justice, Curtius, 431].

νεμεσίζομαι, v. dep., dread, 263.

νέμεσις, ιος, f., cause for blame, 350 [lit., longing for justice, Curt., 431].

*νεμεσοσήθη = ἐνεμεσήθη, 119.

*νεμεσοσήσαιτο = νεμεσήσαιτο, 228.

νέομαι, v. dep., return, 17, 87, 205 [Curtius, 432].

νέον, adv., for the first time, 175.

νέος, η, ον, adj., young, 395 [νέφος, original form, *navas*, cf. Lat. *novus*].

Νέστωρ, οπος, m., *Nestor*, son of Neleus and Chloris, King of Pylos, the eldest warrior at Troy, whence he returned to Pylos, 284.

*νεφεληγερέα, (epic for -ης, g. ου), cloud gatherer, 63 [νεφέλη, ἀγείρω].

νη-, negative prefix in, e.g., νημερής, νήπιος, νήπιονος.

νῆι = νῆα, from ναῦς, 280.

Νήσιον, οὐ, n., *Nēsion*, a ridge of Nēriton in Ithaka, 186.

νημερής, ές, adj., unerring, 86 [νη, ἀμαρτάνω].

*νηός, g. of ναῦς, 176, 260.

νητίη, d. νηπιέγη, f., childish tricks, in pl., 297 (*νητίδας*).

νήπιος, η, ον, adj., infant, hence subst. fool, 8 [*νη-*, root ἔπει = speak].

§ νήπιονος, ον, adj., unavenged, 380; neut. = adv., without vengeance exacted, 160, 377 [*νη*, ποίη].

νῆσος, οὐ, f., island, 50, etc. [prob. cf. νέω = floating].

νῆψις = ναῦς, 185. νηψιή, d. pl. of ναῦς, 61, 211.

νῆσω, v.a., wash, 112; mid. aor. νῆψεσθαι, wash oneself, 138.

νέσω, aor., ἐνέσθα, v.a., notice, 58, 322 [*νόσος*].

νόσος, οὐ, m., character, 3; intelligence, 66; inclination, 347 [cf. γνῶναι, nosco].

νοστέω, v.n., return, 36, 83, 163, 290 [cf. νέομαι, return].

νόστημος, ον, adj., v. ημαρ, the day of return, 9, 168, 354 [*νόστος*].

νόστος, οὐ, m., return, 5, 13 [cf. νέομαι = return].

νόσφι, prep., with GEN., *apart from*, 185; *except*, 20.

νυ, enclitic particle, *never of time, now, assuredly*; *οὐν δὴ νυ, only see now*, 32; *ἄλλα νυ, but assuredly*, 195, 217.

νύμφη, *ης*, f., *nymph*, inferior class of goddesses, the word is applied to Kalypso, 14, 86; to Thoësa, 71 [cf. *nubo* = *veil*].

νῦν, adv., *now*, 43, 166, 182, 200, etc. [Lat. *nunc, etiam-nunum*].

***ν. ἀνυμνος**, *ov*, adj., *inglorious*, 222 [ep. form of *νώνυμος*, from *νη*, *δνομα*; for the *v*, cf. *ενώνυμος*].

Ξανθός, *ἡ, δν*, adj., *golden-haired*, 285.

ξένος, *ον*, m., *guest-friend*, 105, 120, 123, 133, 176, 187, 214, 405 [= *ξένος*].

ξεστός, *ἡ, δν*, adj., *polished*, 138 [root *ξν*, cf. *ξω*, *polish*].

ξύν, prep. with DAT., *with*, 182 [= original *skam*, Lat. *com (cum)*].

ξυν-ιε, imperat. of

ξυν-ιημι, v.a., *hear, take note*, 272.

δ, *ῃ, τό*, pronoun, *he, she, it*, 4, 9, etc. Often the attribution comes near to later usage, *ῃ μὲν ... γλαυκῶπις Αθήρη*, 319; here *γλ. Αθ.*

are in apposition to *ῃ*. It is also used as a relative, e.g., 97, 300.

δ, conj., *in that*, 382; (like Lat. *quod*, neut. of *δ*, *ῃ, δ*).

δβριμο-πάτρη, *ης*, f., *daughter of the mighty*, 101 [*δβριμος* = *mighty*, cf. *βριθω*].

δ-γε = *ille quidem*, 4, 26, 31, etc.

δ-δάξ, adv., *with the teeth*, 381 [cf. *δάκνω* = *bite*, the -o as in "Ολυμπος" from λάμπω, Curt., 725; Peile, 430].

δδε, *ἥδε, τόδε*, pron., *this*, 169, 409; *yonder*, 185; *ἥμεις οὖδε, we that are here*, 76.

δδός, *οῦ*, f., *way*, 309 [cf. *δδός, οῦδας, έδαφος*, Lat. *solum*].

δ-δούς, *όντος*, m., *tooth*, 64 [the δ- is no part of the root, cf. Lat. *dens*].

δδόνη, *ης*, f., *lamentation*, 242 [cf. *δόη, δδύρομαι*].

δδύρομαι, v. mid., *sorrow, lament*, 55, 243.

***Οδυσσεύς**, 'Οδυσσεύς, -ῆα, *ης*, m., *Odysseus* (Lat. *Ulysses*, Eng. *Ulysses*), 21, 48, 57, 65, 74, 87, 103, 129, 196, 207, 212, 253, 260, 265, 354, 363, 396, 398.

δδύσσομαι, v. dep., *am wroth, 62.*

δθι, conj., *where*, 50.

οι, from **δ**, **ῃ, τό**, or **δι**, **ῃ, δ**.

οι, pron. dat., *to him*, 17, 37, 62, 89, etc.; *οι υἱός* = *his son*, 88.

οἴγω, aor., *ώιξα*, v.a., *open*, 436.

οἴδα, *οἶδας*, *οἴδε* (perf. with pres. meaning), v.a., *know*, *am acquainted with*, 37, 53, 174, 202, 216, 337 [root ΕΙΔ, whence also *εἰδον*, *video*].

οἴδε. See *δέ*, 76. *οἴδε(v)*. See *οἴδα*, 53.

οἴκοι, adv., *at home* [locative of *οἶκος*; with termination cf. *dom-i*].

οἴκον-δε, adv., *home, to home*, 17, 317; *to her apartments*, 360.

οἶκος, ov, m., *house*, 232, etc.

οἰνό-πεδος, ov, adj., *wine-producing*, 193.

οἶνος, ov, m., *wine*, 110 [cf. Lat. *vinum*].

οινοχοεύω, v.n., *pour out wine*, 143.

οἰνοψ, *οῖος*, adj., *dark* (of the troubled sea), 183 [when applied to cattle = *dun*].

οῖο, gen. of *ὅς*, *ἥ*, *ὅν*, 330.

δίκαιαι, v. dep., *think*, 173.

οἰον. See *οἶος*.

οἶος, *η*, ov, adj., *alone*, 13, 79, 331; adv., *οἶον*, *only*, 244 [akin to *unus*].

οἶος, *η*, ov, adj., *such as*, 357 : *how much*, 298; neut., *οἶον*; adv., *how!* 32, 410; answering to *τοῦος*, 257; to *τούοςδε*, 371.

οἶος g. of *ὅς*, *a sheep*, 443 [with *οἶος*, cf. Lat. *ovis*].

οἵτρος, ov, *fate, doom* (always in a bad sense), 350 [connected with *εἰμι* by Curt., 615; by others with *οἶσω*, f. of *φέρω*, cf. *fors*; or with *οἱ* = *alas*].

οἴχομαι, v. dep., *am gone*, 242, 410.

δίω, v.a., *think*, 201.

οἴφ, from *οἶος*.

οἰωνός, ov, m., *bird*, especially *bird of prey*, or of *omen*, 202.

δλεθρος, ov, m., *destruction*, 11, 37, 46.

δλέσθαι, aor. mid. of *δλλυμι*.

δλλύμαι, aor., *ῳλβημην*, v. mid., *perish*, 7, 355, 380.

***δλοντο** = *ῳλοντο*, 7, 355.

δλοο-φρων, *φρονος*, adj., *of baleful mind*, 52.

***Ολύμπιος**, ov, adj., of *Olympus*, *Olympian*, 27; as subst., *the Olympian*, i.e., *Zeus (Olympus, a mountain in Thessaly on which Homer's gods dwelt)*.

§ **δμάδεω**, aor. *δμάδησα*, v.n., *make a din*, 365 [*δμάδος* = *din made by many people together*, cf. *δμοῦ*].

δμβρος, ov, m., *rain*, 161 [cf. Lat. *imber*, perhaps *umbra*; Curt., 485].

δμιλέω, v.n., *associate, come across*, 265 [*δμιλος*].

-**δμιλήσαιε**, aor. opt. of *δμιλέω*.

δμιλος, ov, m., *throng*, 225 [*δμοῦ*, *τη* = *crowd*].

ὄψις, ἄτος, n., <i>eye</i> , usually plural, 208 [= ὄψις, cf. δύομαι].	ὄρνις, ἰθός, f., <i>bird</i> , 320 [root, ὅρ-, cf. ὄρνυμαι, <i>orior</i>].
δημαλός, οῦ, m., <i>navel, centre</i> , 50 [cf. Lat. <i>umbra</i>].	δηρνυμαι, v. dep., <i>is disposed</i> , 347 [root, δηρ- = <i>be uplifted</i> , cf. Lat. <i>orior</i>].
ὄν, <i>whom</i> , 69, 218, etc. ὄν, <i>his</i> , 4, 78, etc.	ὄρυμαγδός, οῦ, m., <i>din</i> , 133 [<i>ώρωμαι</i>].
ὄν-δε, <i>to his</i> , 82. See -δε.	ὄρχηστρός, ύνος, f., <i>dancing</i> , 152, 421 [<i>όρχος</i> = <i>row</i> (of dancers)].
ὄνειρος, ἄτος, n., <i>food</i> , in pl., 149 [cf. ὄνειρη].	ὅς, ἢ, ὅν, adj., <i>his</i> , 4, 19, 70, 78, 82 [Lat. <i>suis</i> , root SVĀ].
όξενος, εῖα, οὐ, adj., <i>sharp</i> , 99 [akin to ὀκύς = <i>swift</i>].	ὅς, ἢ, δ, rel., <i>who, which</i> , 1, 49, 66, 108, etc. [root YA].
*ὅδον = οὖ, <i>whose</i> , 70 (see note).	ὅσοι (*ὅσσοι), αἱ, α, rel. pron., <i>as many as</i> , 11, 245, 247, 278.
*ὅπερη, adv., <i>in such way as</i> , 347.	*ὅσσα = ὁσα, 278.
*ὅπιστον, adv., <i>in future days, hereafter</i> , 222, 240 [= ὅπιστον (!), cf. ἔπιω, ἔπομαι].	ὅσσα, ης, f., <i>rumour</i> , 282 [root VAK = <i>speak</i>].
*ὅπισθεν, adv., <i>whence</i> , 405 [= ὅπισθεν].	ὅστοματ, v. mid., <i>dream of</i> , 115 [root OK-, cf. <i>oculus</i> , ὅστε (= ὅκει)].
ὅπιστος, η, οὐ, adj., <i>of what kind</i> , 171 [= ὅπιστος].	ὅστεον, οὐ, n., <i>bone</i> , 161 [Lat. os].
ὅπιστε, conj., <i>whenever</i> , 41 [= ὅπιστε].	ὅστις, ἢ-τις, δ-τι, rel., <i>whoever</i> .
*ὅπιπτος, conj., <i>that</i> , 270 [= ὅπιπτος].	ὅτι, conj., <i>when</i> , 16, 126.
ὅπως, conj., <i>that, in order that</i> , (with subj.), 57; <i>how that</i> , 77; <i>how</i> , 349 [πῶς].	ὅτις = ὁστις, 47.
ὅράω, δύομαι, εἰδον, ἐώρακα, v.a., see, 3, 113, 212, (mid.) 163.	ὅτρηρός, ἢ, ὅν, adj., <i>active, busy</i> , 109 [<i>ὅτρων</i>].
*Ὀρέστης, οὐ, m., <i>Orestes</i> , son of Agamemnon, whose murder he avenged by slaying his mother Clytaemnestra and Aegisthus, 30, 40, 298.	ὅτρηνω, v.a., <i>speed</i> , 85.
	*ὅττεο = ὁστιν, g. of ὁστις, 124.
	*ὅττι = δ τι, <i>whatever</i> , 158, 316.
	οὐ, οὐκ, οὐχ, adv., <i>not</i> , 60, etc.
	οὐ, <i>of whom</i> , 161

οὐδέ, adv., *not even*, 6, 18 ; conj., *nor, but not, and not*, 59, 166, 411.

***οὐδός**, *oū*, m., *threshold*, 104 [= Attic *ὅδος*].

οὐκ-έτι, adv., *no longer*, 189, 203 (tmesis), 297.

οὐκ = *οὐ*, 215 ; **οὐκί** = *οὐ*, 268.

***Οὐλυμπος**, *ou*, m., *Olympus*, a lofty mountain on the left bank of the Peneius in Thessaly, which has several snow-peaks and is visible from Troy, 102 [perhaps cf. λάμπω = *shine*].

οὖν, adv., *then, so*.

οὐποτε, adv., *never*.

οὐρανός, *oū*, m., *heaven*; (1) as a metal sphere supported by Atlas over the earth, 54 ; (2) as the dwelling of the gods, 68 [root **VAR** = *cover* ; Curtius, 509].

οὐ-τε, adv., *neither* ; **οὐ-τε...οὐ-τε**, *neither, nor*, 202, 212.

οὐ-τι, *not a whit* (tmesis), 202.

οὐ-τοι, adv., *by no means*.

οὗτος, *αὕτη, τοῦτο*, pron., *this*, 220, 406 ; plural, *these*, 159 ; *the following*, 82, 174 [pron. root **TA-**, cf. **τό**, Lat. *is-te*].

διφελλω (**διφελω**), aor., **διφελον**, v.a., *one* ; *ώς διφελον ἔμεναι, utinam esset*, 217.

διφθαλμός, *oū*, m., *eye*, 69 (the Cyclops had but one) [root **δκ-**, **δτ-**, cf. *oculus*].

δῆμα, conj., *in order that*, 85, 88, 174, 261 ; *while*, 233 ; *until*, 363.

διχέω, v.a., *keep up*, 297 [frequentative of **ἔχω**].

διψι-γονος (*γ*), *ων*, n., *descendants*, 302 [lit. *late born*].

Παθ-, aor. of **πάσχω**, 4 [cf. **πᾶθος**, Lat. *patior, passus*].

παῖς, **δος**, m.f., *child, son*, 207, 399.

πᾶλαισ, *ή, άν*, adj., *old*, 395 [**πάλαι**].

παλάμη, *η*, f., *hand*, 104 [Lat. *palma*].

πάλιν, adv., *again, back again*, 360.

παλιν-τῖτος, *ον*, adj., *retributive*; π. **Ἐργα**, *deeds of vengeance*, 379.

Παλλάς, **ἀδος** (*ά*), f., *Pallas*, always in the combination *Pallas Athene*, 125, 327 [according to the ancients from **πάλλω** = *brandish*, but better explained as the *Virgin*].

Παν-αχαιοί, *ων*, m., *the assembled Achaeans*, 239.

παν-νύχιος (*ύ*), *ον*, adj., *all through the night*, 443.

παντοῖος, *η, ον*, adj., *of all kinds*, 142 [**τάς**].

παρά, **παρ'**, prep. with ACC., *to*, 285 ; *beside*, 333 ; with GEN., *from*, 259 ; with DAT., *beside*, 61, 430 ; *in-*

ter, 154; *apud*, 123 [cf. *per*, *prae*, *praeter*; Curt., 346].

παραῖται = *παρά*, adv., *beside*, 366.

παρα-τανῶ, v.a., *stretch beside* (tmesis), 138.

παρα-τίθημι, pres. third sing. *παρ-τίθει*, impf. *παρ-τίθει*, aor. *παρ-έθηκε(ν)*, aor. mid. *παρ-θέτο*, v.a., *place beside*, 132, 139, 141, 142, 192.

παρειαῖ, ὥν, f., *cheeks*, 334 [connected with *παρά*, lit. *sides of the face*].

πάρ-ειμι, v.n., *am ready*.

παρ-ενήνεον, impf., *heaped up beside*, 147.

παρ-έστη, intr. aor. of *παρ-ιστῆμι*.

**παρ-έδν*, οῦσα, ὅν, pres. part. of *πάρ-ειμι*, τὰ *πάρεδντα*, *things at hand*, 140.

πάρ-ημα (perfect with present meaning), v. dep., *sit beside*, 26, 339.

παρ-ιστάμαι, aor. -έστην, v.n., *stand beside*, 335.

πάροιεν (ă), adv., *before, heretofore*, 324 [*πάρος*].

πάρος, conj., *before that*, (with inf.), 21 [link between *παρά*, *πρό*, *πρός*].

**παρ-τίθει*, *παρ-τίθει*. See *παρ-ιθημι*.

πᾶς, *πᾶσα*, *πᾶν*, adj. (usually in plural), *all*, 11, 43, 71, 78, 91; (in sing.), *every*, 53.

πάσσαλος, ον, m., *peg* [root *PAG*; cf. *πήγνυμι*].

**πασσάμενος*, η, ον, aor. part. of *πατέμαι*, 124.

πάσχω, *πείσομαι*, *ἐπαθον*, *πέπονθα*, v.n. and a., *suffer* [see *παθ-*].

πατέμαι, v. dep., *taste* (with gen.), 124 [Lat. *pascor*, *pabulum*, *panis*; Curt., 350].

πατήρ, ρός, m., *father*, 28, 45, 94, etc. [found in every Indo-European language].

πατρὶς, Ὄδος, adj., of one's *fathers*, π. *ατα*, *fatherland*, 75, 203; π. *ἄρουρα*, *native soil*, 407.

πατρο-φονεύς, ἡος, m., *slayer of a father*, i.e., Aegisthus who slew Orestes' father, 299.

πατρώιος, ον, adj., *ancestral, of one's father*, 175, 187, 387.

πεδίλα, ὥν, n., *sandals*, 96; the gods' sandals were of gold [πέδη, cf. *πούς*].

πεζός, ον, adj., *on foot*, 173 [cf. *πούς*].

πείθω, -σω, v.a., *persuade*, 43; mid., *trust in* (with dat.), 414 [root *ΠΙΘ-*, cf. *πιστις*, Lat. *fides*, *fides*].

Παισηνορ-ίδης, αο, m., *son of Peisēnōr*, 430.

πελομαι, v. dep., *am, become*, 393; aor., *ἐπλετο*, 225.

πέμπω, v.a., *send*, 38, 93, etc.

πένθος, *eos*, n., *grief*, 342 [= *πάθος*, so *βένθος*, *βάθος*; cf. *πένθυμα*].

πέ-πνύμένος, *η*, *ov.*, perf. part. of *πνέω*, *discreet*, 213 [cf. *πνεῦμα* = *wind*, Lat. *pulmo* = *lung*].

περ, enclitic particle used to strengthen other words after which it stands, e.g., *λέμενος περ*, *though longing*, 6; *ἐνθαπερ*, *just where*, 128, etc.

πέριθω, *σω*, v.a., *sack*, 2.

περί, prep. (with acc., dat., and) GEN., *concerning*, 135, 405; of comparison, *above*, *more than*, 235 [Curtius, 359].

περι-δίδωμι, v.a., *give generally*, 66.

περι-εψι, v.a., *excel*, 66.

περι-καλλής, *ές*, n., *very beautiful*, 152, 425.

περι-κλυτός, *bv*, adj., *famous*, 325.

περι-πελομαι, v. dep., *revolve*, 16.

περι-πλόμενος, *η*, *ov.*, aor. part. of *περι-πέλομαι*.

§ **περί-σκεπτος**, *ov*, adj., *guarded*, *sheltered*, 426 (better than *seen far and wide*, connected with *σκέπτομαι*) [*σκέπω* = *shelter*].

περι-φράζομαι, v. dep., *take counsel*, 76.

περι-φρων, *ογος*, adj. (of Penelope), *wise of heart*, 329 [*φρήν*].

πετασσόι, d. *σίσιν*, m. pl., *stones for playing a game*, 107, (see note) [connected with Lat. *tessera* = *a die*].

πετάσσως, aor. part. of *πετάνυμι*. See *ὑπο-πετάνυμι*, 130.

***πενθοίαθ'** = *πείθοιτο*.

πενθομαι, f., -ομαι, v. dep., *hear*, 157; *inquire*, 94, 281 (with gen.).

πεφεγγώς, *ῦνα*, *bs*, perf. part. of *φεύγω*, 12.

πέ-φραδε, redupl. aor. of *φράξω*, imper. 273; ind. *enjoined*, 444.

πε-φυγμένος, perf. mid. and pass. of *φεύγω*, *having escaped*, 18.

πήληπε, *ηκος*, f., *helmet*, 256 [perhaps connected with *pelvis*].

πῆμα, *ατος*, n., *woe*, *suffering* (usually plural), 49, 190.

Πηγελόπεια, *ης*, f., *Pēnēlōpe* wife of Odysseus, mother of Telemachus, 223, 329.

πικρό-γάμος, *ov*, adj., *with bitter wedlock*, 266 (see note).

πίναξ, *ακος*, m., *trencher* (of wood), 141 [= *flat wood*, cf. *πλάξ*].

§ **πινυτός**, *ή*, *bv*, adj., *prudent*, 229 [see *πεπνυμένος*].

πίνω, *πίομαι*, *ἐπιον*, *πέπτωκα*, v.a., *drink*, 258, 340 [cf. *πόσις*, Lat. *poto*, *libo*].

***πλάγχθη** = *ἐπλάγχθη*, aor. of *πλάξω*.

πλά̄σω, v.a., *make to wander*, 75 ; pass., *wander*, 2 [root πληγ-, πλαγ-, cf. πλήσω, πληγή; Lat. *plango*, *plaga*].

πλέω, v.n., *sail*, 183 [rt. πλεF, cf. πλοῖον, Lat. *fluo*, *flumen*, *pluit*, *pluvius*].

πνοιή, ἡ, f., *blast*, 98 [see πέπνυμαι].

ποθεν, indef. pron., *somewhere*, 115; **πόθεν**, interrog. pron., *whence?* 170.

ποθέω, v.a., *lament for*, 343.

πόθι, interrog. adv., *where?* 170. **ποθί**, indef. *I think*, 348.

ποιέω, v.a., *make*, 250, 387.

ποιητός, ἡ, ὁν, adj., *made*, *built*, 333, 436.

ποικίλος, η, ον, adj., *inlaid*, *well-wrought*, 132 [cf. Lat. *pic-tus*].

ποῖος, η, ον, interrog. adj. of *what kind? what?* 64, 406.

πόλεμος, ον, m., *war*, 12, 238.

***πολῆρος**, g. of πόλις.

πόλιν-δε, adv., *to the city, city-wards*, 189.

πόλις, ἡος, f., *city*, 170, 185 [Curtius, 374].

πολλά, neut. pl. of πολύς=adv. *much*, 1.

πολλάκι, adv., *often*.

***πολλόν**, adv., *greatly*.

Πόλυνθος, ον, m., *Polybus*, father of Eurymachus, 399.

πολυ-μήχανος, ον, adj., *of many devices*, 205 [πολύς, μηχάνη].

πολύς, πολλή, πολύ, adj., *much*, usually in plural, *many*, 3, 4, etc., neut., πολύ, adv., *by far*, 113.

***πολύ-τρητος**, ον, adj., *porous*, 111 [πολύς, τρητός=pierced].

πολύ-τροπος, ον, adj., *of many a wile, ready*, 1 (better than *of many wanderings*. See note).

Πολύ-φημος, ον, m., *Polyphēmus*, son of Poseidon and Thoësa, one of the Cyclopes blinded by Odysseus.

πόντος, ον, m., *sea*, 4, 83, 197 [connected with βένθος, βάθος, Curt., 349].

***πόντοι**, exclamation of astonishment, etc., *O strange*, 32; of anger, *O shame!* 253.

***Ποσειδάνων**, ων, m., *Poseidān*, brother of Zeus and Aides, lord of the sea and its storms : as he hated Troy on account of Laomedon's treachery, so he persecuted Odysseus because of the blinding of Polyphemus, 20, 68, 73, 74.

ποστ(v), 131; ***ποστί(ν)**, d. pl. of πούς, 96.

πόστις, ιος, m., *husband*, 15, 363 [cf. πότνια, δεσπότης, Lat. *potis*, *potior*; Curt., 377].

πόσις, ιος, f., *drink*, 150, 191 [see πίνω].

ποτε, enclitic part., once, 232.
πότνια, η, f., *mistress, lady,*
 14 [see *πόσις*].
ποτός, οῦ, m., *drink*, 148 [see
πίων].
πον, enclitic part., *perchance, I
 ween*, 94, 197, 199, 304;
ποῦ, interrog. adv., *where?*
 407.
πούς, ποδός, m., *foot*, 164 [Lat.
pes, Eng. *foot*; Curt.,
 291].

§ **πράματ**, impf., *πράπο, v.
 mid., *buy*, 430 [connected
 with *περάω*].

πρέν, conj., *before that*, 210 [cf.
πρό].

πρό, adv., *before*.

προ-έντον, v. act., *told before-
 hand*, 37.

πρό-θυρον, ον, n., *porch*, 103,
 119 [*πρό*, *θύρα*].

πρό-κειματ, v. dep., *lie ready*,
 149.

προ-πάροιθε, prep. with GEN.,
in front of, 107.

πρός, prep. with (gen., dat. and)
 ACC., *against*, 127.

προσ-αὐδάω, impf. -ηόδα, v.a.,
address, 122, 252, 336.

***προσ-έιπε** = **προσ-εἶπε**, v.a.,
addressed, 178, 221.

προσ-έφη, v.a., *addressed*, 63,
 156, 383.

***πρό-τιθεν**, impf. ind., third
 plural.

προ-τίθημ, v.a., *put before*,
 112.

πρό-χοος, ον, f., *ewer* [*χέω* =
pour].

πρέθ-ηβος, η, or, adj., *in the
 flower of her youth*, 431
 [*πρώτος*, ήβη].

πρώτα, adv., *firstly*, 284; τὰ
πρώτα, *first of all*, 257.

πρώτος, η, or, adj., *first* [*πρό*,
πρότερος, *πρώτος*].

πτερόας, εσσα, εν, adj., *winged*
 (met.), 122 [*πτέρον*, *πέτομαι*,
penna].

πτολεμεῖθρον, ον, n., *citadel*, 2 [in
 form (not in sense) dim.
 of *πτόλεις*].

πτέσσω, πτέξω, v.a., *fold*, 439
 [probably connected with
πετάννυμι].

πτέρωματ (v), v. mid., *rot, waste*,
 161 [cf. Lat. *pus*, *putidus*].

***πτύκα** (v), adv., *thickly, strongly*,
 333, 436 [cf. *πτυνός*, *πτύξις*].

+**πτυκι-μηδής**, ἑος, adj., *prudent,
 discreet*, 438 [*πτύκα* (v), *μη-
 δος*].

πτυκιώθε, adv., *wisely*, 279.

Πύλος (v), ον, (usually f. but m.,
 93), *Pylus*, a district in
 S.W. Peloponnesse, over
 which Nestor ruled, 93,
 284.

πυθάνομαι, v. dep., *learn, hear*;
 see *πεύθομαι*.

πω, enclitic part., *yet*, 196.

πῶς, interrog., *how?* 64, 171.

P' = *pa*.
pa, enclitic. See *δρα*.

ρέζω, ρέξω, v.a., *do*, 46; *offer* (in sacrifice), 61 [*Fepry-*, cf. ἔρδω, ἔργον].

ῥέια, adv., *lightly, easily*, 160 [cf. ῥάδιος].

*Ρεῖθρον, οὐ, n., *Rheithron*, a harbour in Ithaka, 186.

ῥίνός, οῦ, f., *hide*, 108.

ῥύομαι, v. dep., *save, rescue*, 6.

Σ' = στ, 356.

Σάμη (ᾶ), ης, f., *Samé*, an isle near Ithaka, either Kephallenia or a part of it, 246.

σάφα (ά), adv., *clearly, accurately*, 202 [cf. σοφός, Lat. *sapio, sapor*].

σῆμα, ἄτος, n., *burial mound, tomb*, 291.

σιδήρος, η, ον, adj., *of iron, iron*, 204 [*σιδηρος*].

σιδηρός (ι), ου, m., *iron*, 184 [cf. *Sweden* (name of country), Curt., 293].

σῖτος, ου, m., *wheat, wheaten bread*, 139, 147.

σιωπή, ης, f., *silence*, 325, 339.

σκέδασις, ιος, f., *scattering*, 116.

σκίδνάμαι, v.n., *disperse*, 274 [r.t. σχεδ-, σκεδ-, cf. Lat. *scindo*, Curt., 294f].

σκιόεις, εσσα, εν, adj., *shadowy, 365* [σκιά, cf. perhaps *σκέπτος*, Curt., 112].

σοι, dat. of σύ, 59.

σός, σή, σόν, adj., *thy*, 195, 402.

Σπάρτη, ης, f., *Sparta*, capital of Lakonia, where Menelaos and Helen lived; visited by Telemachus, 93.

Σπάρτην-δε, adv. to Sparta, 285.

σπέσος, εος (d. pl., σπέσσι), n., *cave*, 15 [Lat. *spelunca*].

σπόργος, ου, m., *sponge*, 111 [cf. *fungus*, Curt., 575].

σταθμός, οῦ, m., *pillar*, 333 [root STA-].

σταήη, στάς, aor. of ιστημ, *stand*, 256, 120.

*στεναχίζω, v.a., *bewail*, 243 [longer form of στενάχω, itself lengthened from στένω].

*στῆ = ξιστη, aor. of ιστημ, *stood*, 103, 333.

στήθος, εος (d. pl. εσσι, n., *breast*, 341 [perhaps connected with root STA-, that which stands].

στιβαρός, η, ον, adj., *stout*, 100 [*στείβω, tread down*, cf. στιβάς].

στρίχας (no nom.), f., *row, rank*, 100 [*στείχω*].

στυγεός, ή, ον, adj., *hateful, 249*.

σύ, σέ, σοι, σοῦ, pron., *thou* (in oblique cases), *thee*, 59, 220.

σύν, prep. with DAT., *together with*, 191, 362.

*σύν-θετο = συν-θέτο, 328.

συν-τίθεμαι, v. mid., *take heed of, hear*, 328.

σφάζω, v.a., *slaughter*, 92 [root σφαγ-, cf. f. σφάξω, σφαγή].
σφέτερος, η, ον, adj., *their own, 274.*

*σφῆσι(ν), d. pl. of σφός, 34.
σφι = σφισι(ν), d. pl., *them, 142.*

σφός, η, ον, adj., *their own, 34.*

σχόμενος, σχών, aor. part of ἔχω, ἔχομαι, *holding*, 334,
157 [root ἘΧ-, ΣΧΕ-, cf. σχεδὸν, Curt., 170].

Τε = τε.

τά, *which*, 97; *these things*, 118.

τάδε, from δδε.

ταλαστ-φρων, ονος, adj., *patient, 87* [root τλα- = *bear*].

*ταμίη, ης, f., *stewardess, 139*
[connected with τέμνω,
ἔταμον].

ταύνω, v.a., *stretch* [cf. τείνω,
tendo].

ταῦθ', ταῦτα, from οὗτος.

ταῦρος, ον, m., *bull, 25* [Lat.
taurus, Curt., 232].

Τάφιοι (ᾶ), ον, m., *Taphians,*
inhabitants of Τάφος (ᾶ),
417, a small isle between
Akarnania and Leukadia:
they were famous seamen
and also pirates, 105, 181,
419.

τάχα (ᾶ), adv., *quickly, soon, 251.*

τάχιστα, superl. adv., *very quickly, 85.*

τε, enclitic, *and*; τε...τε (καὶ, ἡδὲ), *both...and, 50, 165, 191, 203, 208.*

τέγος, εος, n., root, *chamber, 333* [cf. *tego*, *tectum*, Eng., *deck*].

τέ-θνηκε, *τεθνηκάς, pf. ind. and part. of θνήσκω, 196, 289.

τέιρω, v.a., *afflict, 342* [cf. τρίβω,
Lat. *iéro*, *iérēs*, *tributum*].

*τέκε, aor. of τίκτω, *bare, 71.*

τέκνον, ον, n., *child, 64* [see τίκτω].

τελευτάω, v.a., *accomplish, 293*
[τελευτή].

τελευτή, ἥς, f., *end, 249* [τέλος].

τελέομαι, fut. inf., τελέεσθαι, v.
mid., *be accomplished, 201*
[τέλος].

+Τεμέση, ης, f., *Temesē*, town
probably in Cyprus, with
copper mines, 184.

τεός, η, ον, adj., *thy, 295.*

τέρπω, v.a., *give delight, 347;*
mid., *take one's pleasure, 258, 310, 369, 422, 423.*

*τεταρπόμενος, η, ον, redupl.
aor. part. of τέρπομαι.

*τε-τιημένος, pf. pass. of τίω,
grieved, 114.

*τε-τιχθαι, pf. inf. pass. of
τεῖχω, *is, 391.*

*τευ = τινός, *some, 217.*

τεύχω, v.a., *make ready, 277.*

τηλέ-κλυτος, ον, adj., far-famed, 30.
Τηλέ-μαχος, ον, m., Telemachus, son of Odysseus and Penelope, 113, 156, 213, 382, 384, 400.
τηλίκος, η, ον, adj., of an age thereto, 297.
τηλόθι, adv., afar, 22 [obs. adj., *τηλός*].
τί ; interrog., why ? τι, enclitic (from *τις*), *somewhat, in any degree*, 75, 173, 202.
τίθημι, θήσω, ἔθηκα, τέθεικα, v.a., *put, place*, 89, 153, 321; *make*, 116, 223; *mid. aor.*, *θέτο, set, put*, 132 [*root and stem ΘΕ-*, cf. Eng. *do, deed*, Curt., 309].
τίκτω, τέξω, ἔτεκον, v.a., bear, bring forth, 71.
τιμή, ἥς, f., honour, 117 [*τι-*, Curt., p. 488].
τιμήεις, εσσα, εν, adj., valuable, 312; *comparative -έστερος, more honourable*, 394 [*τιμῇ*].
τίνεις ; who ? 172.
τί-πτε=τί πτοτε=κατὰ τί πτοτε; 225.
τίς ; who ? 170.
τις, enclitic, any, some, 166, 215 [*quis*].
τίσις, ιος, f., vengeance, 40 [*τιώ*].
τίω, v.a., honour, 432.
τλαιῆς, opt. of τλῆναι.
τλῆναι, v.a., endure, 288 [*root TLA = bear*].

τόδε, neut., from δε.
τοι, enclitic, assuredly, 203.
τοι = tibi, 170, 179, 200, 214.
τοι = who, 23, 67; *τοι δέ, while others*, 112; *and they*, 250.
τοι-γάρ, well then, 179, 214 (*to begin a speech*).
τοῖος, adv., so, θάμα τοῖον, 223 [223; *so mighty*, 257; *so noble*, 343].
τοῖος, η, ον, adj., such, shading its meaning, according to context, e.g., *so strong*.
τοι-ός-δε, ὅδε, ὧδε, stronger than τοῖος, such, so excellent, 371.
τοι-ούτος, αὐτη, οὗτο, adj., such, 47.
τοκεύς, pl. -ῆες, m., father, 170 [*τίκτω, pf. τέτοκα*].
τοκῆες, nom. pl. of τοκεύς, sires.
τολυπεύω, aor. *τολύπευσα, v.a., *wind up, finish*, 238 [*τολύπη = a ball of carded wool*].
τόξον, ον, n., bow [akin to *τίκτω, ἔτυχον*; see *τεκ-*, Curt., p. 58].
τό πάροιθεν, adv., heretofore, 322.
τόσον, adv., so greatly, 62.
τόσος, η, ον, so great, 206.
***τόσσοι, αι, α, adj., so many,** 248 [= *τόσαι*].
τότε, adv., then.
τράπεζα, ἥς, f., table, 138 [= *τετρά-πεζα*].
τρέπω, τρέψω, ἔτρεψα, v.a., turn,

τρέφω, v.a., *nurse*, 435.

τρεψάμενος, η, or, aor. part. of τρέπομαι, *betake oneself to*, 422.

τρητός, ἡ, or, adj., *bored with holes*, in order the more easily to pass the straps through by which the bed was held up, 440 (see note) [root τρα = pierce].

Τροίη, ης, f., *Troy*, a town and district on the N.W. coast of Asia-Minor; Paris, son of Priam its king, carried off Helen thither, and so caused the Trojan War, 2, 62, 210.

τρύχω (v), v.a., *consume*, 248; *harass*, 288 [connected with τρύω, τείρω].

Τρώες, ων, m., *Trojans*, inhabitants of Troy.

τύμβος, ου, m., *tomb*, 239.

τυτθός, ον, adj., *little, young*.

τῷ, d. of δ, ἡ, τό, *in which*, 17; *with which*, 109.

τῷ, adv., *in which case*.

·Υβρίς, ιος, v.n., *wax wanton*, 227 [ὑβρις].

ὑβρις, ιος, f., *insolence*, ὑβριν ἔχειν, *behave insolently*, 368 [probably connected with ὑπέρ, as *superbus* with *super*: Curt., 392].

ὕγρη, ḡη, f., *sea*, 97 [Lat. *umor*, *uvidus*; Curt., 158].

ὕδωρ, ἕτος, n., *water*, 110 [cf. *udus*, *unda*, Curt., 300, 604].

νίός, οῦ, m., *son*, 88, 181, 383.

ὑλήις (v), εσσα, εν, adj., *woody*, 186, 246 [cf. *silva*; Curt., 559].

ὑμεῖς, pl. of σύ.

ὑμ-έτερος, η, or, adj., *your*.

ὑμός, η, άν, adj., *your*, 375.

ὑπατος, η, or, adj., *highest*, 45, 81 [= ὑπέρατος, cf. μέσα τος, νέατος].

ὑπ-έμενε, aor. of ὑπο-μένω, 411.

ὑπ-έμνησε(v), aor. of ὑπο-μημνήσκει, 321.

ὑπέρ, prep. with ACC., *beyond*, 34, 35; with GEN., *over*, 137.

ὑπέρ-βιος, ον, adj., *outrageous*, 368 [*βία - violence*].

·Υπερ-λων (i), ονος, m., *son of the high*, bye-name of the sun, 8, 24 [patronymic of ὑπερος, not derived from ὑπέρ, λών].

ὑπερ-φίαλος, ον, adj., *overbearing*, 134 [connected with ὑπερ-φυῆς].

ὑπερ-φιάλως (ά), adv., *overbearing*, 227 [ὑπερφίαλος].

ὑπερφία = ὑπερφία.

ὑπερωδίθεν, adv., *from her upper chamber*, 328.

ὑπερφόν, ον, n., *an upper chamber*, 362, where Penelope and her maidens slept, worked, etc. [ὑπέρ].

ῦπνος, οὐ, m., *sleep*, 364 [Lat. *somnus, sopor*, Curt., 391].

ὑπό, prep. with (acc., gen. and) DAT., *under, beneath*, 96, 186; adv. of place, *underneath*, 131.

ὑποθίσματι, fut. of *ὑποθίσειμαι*, 279.

ὑπομένω, v.a., *wait*, 411.

ὑπομνήσκει, v. impers. (with acc. of person, gen. of thing), *it reminds one of*, 321.

ὑποπεράννυμι, aor., -περάσσας, v.a., *spread beneath* (tmesis), 131.

***ὑποπεράσσω**, part. of *ὑποπεράννυμι* (= *ὑποπεράσσω*).

ὑποτίθεμαι, v. mid., *counsel, suggest* (with dat. of person).

ὑψαγόρης, οὐ, m., *boaster*, 385 [*ὕψι, ἀγορεύω*].

ὑψηλός, ἡ, ὁν, adj., *high*, 126, 330 [*ὕψι*, cf. *ὑπέρ*].

Φάρμακον, οὐ, n., *drug*, 261.

***φάτο** = *ἔφατο*, from **φημί**.

φέριστρος, η, ον, adj., *most excellent* (ironical), 405 [*φέρω*].

φέρω, οτσω, *ἵνεγκα*, v.a., *bear, carry*, 97, 127; *bring*, 136, 139, 283, 408 [root BHAR, cf. Lat. *fero, fortis, fortuna*, Curt. 411].

φεύγω, pf. pass. with active meaning, *πεφυγμένος*, v.n., *escape*, 18, 64.

φημί, v.a., *say, tell*, 215, 391, mid., 381 [lit. *bring to light*, cf. φάος, φαίνω, *fama*].

Φῆμιος, οὐ, m., *Phemius*, the minstrel who sang among the suitors by compulsion, 154, 337.

***φῆμι** = *φῆ*, subj. of **φημί**, 168.

φθινόθω (ῡ), v.a., *consume*, 250.

φθονέω, v.n., *grudge*, 346.

***φιλέσσκει**, iterative of **φιλέω**, 264, 435.

φιλῶ, v.a., *love, kindly entreat*, 125.

φιλήρετρος, ον, adj., *lover of the oar*, i.e., *maritime*, 181.

***φιλήσειαι**, fut. mid. (in pass. sense) of **φιλέω**.

φιλος (ῡ), η, ον, adj., *dear, dear*, 203; *pleasing*, 82; in combination with κῆρ and ἥτορ = *my*, 341; *thy*, 60, 310, 316; *his*, 114.

Φόρκυς, *ῦνος*, m., *Phorkus*, a sea-god and father of Thoësa, 72.

φορμίω, v.n., *play on the lyre*, 155 [*φόρμαγξ*].

φράζομαι, f., *φράσσομαι*, v. mid., *consider, devise a plan*, 269, 294.

***φράσσεται** = *φράσεται*, 205.

φρήν, *φρένος*, f., *mind*, 204 usually plural, 115, 328.

φρονέω, v.n., *think, be disposed*, 43, 307 [*φρῆν*].

φύντες. See *ἐμ-φύντες*, 381 [cf. Lat. *fiui*].

φωνέω, v.a., *speak* [akin to φημί (q.v.), φαίνω].

φώς, φωτός, m., *man*, 324, 355 [*Gifted with speech*, cf. φημί].

χαίρω, v.n., *rejoice*, 311; imper., χαίρε, *hail*, 123 [Sanskrit, GHAR, cf. χάρις, *gratus*].

χαλεπός, ἡ, ὁν, adj., *savage*, *cruel*, 198.

χάλκεος, η, ον, adj., *brass*, 104 [χαλκός].

χαλκ-ήρης, ες, adj., *bronze-tipped*, 262 [χαλκός, root AR = *fil*].

χαλκός, ου, m., *bronze*, *copper*, 99, 184.

χαλκο-χιτών (ι), ωνος, adj., *bronze-coated*, i.e., *with bronze coats of mail*, 286.

χάριζομαι, v. dep., *give freely*, 61, 140 [χάρις].

χειλος, eos, n., *lip*, 381 [χάω, Lat. *hius*].

χείρ, χειρός, f., *hand*, 146, 153, 254.

§ χέρνιβ-, f., *water for the hands*, 136 [χείρ, νιζω].

χειναι, inf. aor. of χέω.

χέω, χεινειν, v.a., *heap up*, 290.

χθόν, χθονός, f., *land*, *earth*, 196 [root ΧΑΜ-, cf. χαμαι, *humus*, Curt., 183].

χιτών, ωνος, m., *tunic*, 437, 439 [*semitic word*, cf. *cotton*].

χόλος, ον, m., *anger*, 78, 433
[χολή = *gall*, *sel*, Curt., 200].

χαλδώ, pf. pass., κεχόλωμαι,
v.a., *enrage*, 69 [χόλος].

χράσμαι, pf., κέχρημαι, v. dep.,
long for, 13.

χρέος, eos, n., *business*, 409.

χρέω, subst. fem. (monosyll.,
necessity, 225 (see note).

χρή, v. impers. (with acc. of person, gen. of thing), *it is lacking*, 124; *it is fitting*, 296.

χρίομαι, v. mid., *besmear*, 262
[lit. *touch lightly*, Lat. *fricare*].

χρύσειος, η, ον, adj., *golden*, 97, 137 [χρυσός].

χρυσός, ον, m., *gold*, 165 [root GHAB = *yellow*; χρυτ-ya, Peile, p. 134, Curt., 197].

χέρος, ον, m., *spot*, 426 [connected with root ΧΑ-, cf. χωρά].

ΨΥΧΗ, ἡς, f., *life*, 5 [connected with ψύχω = *breathe*, cf. πνεῦμα and πνέω, Lat. *anima*, and root ΑΝ-, Peile, p. 142].

"Ω πότποτ, *out and alas*, 32, 253.

ॐ, sign of voc., O, 45, 81.

ॐ, *hīn*, 240, 308.

ॐ, from ओ, ही, ओ, *who, which*.

*Ωγυγίη, ης, f., *Ogygia*, the fabled island of Kalypso, identified by the ancients with Gozzo near Malta.

ὣς, adv., *thus, as thou seest*, 181, 236 [δ-δε].

*ὁδόστρο (τι), aor. mid., second singular of ὁδόστρομα, 62.

δῆταιν, aor. of δέγω, 436.

ἀκύ-μορος, ον, adj., *soon to die* [ἀκύς, μόρος].

ἄλετο, aor. mid. of ἀλλῦμι.

ὣς, adv., *thus*, 6, 42, 166 [= τώς].

ὣς, conj., *as*, 35, 200; *that*, 87 [δι].

ὣς τε, adv., *to such an extent*, 227; *like as*, 308.

φέρετο, impf. of φέρομαι, 260.

Ὄψις, ὄψις, f. *face*, 411 [root ὄψ-, cf. θύμα].

*Ὄψη, *Ὄπος, m., son of Peisenor, father of Eurykleia, 429.

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